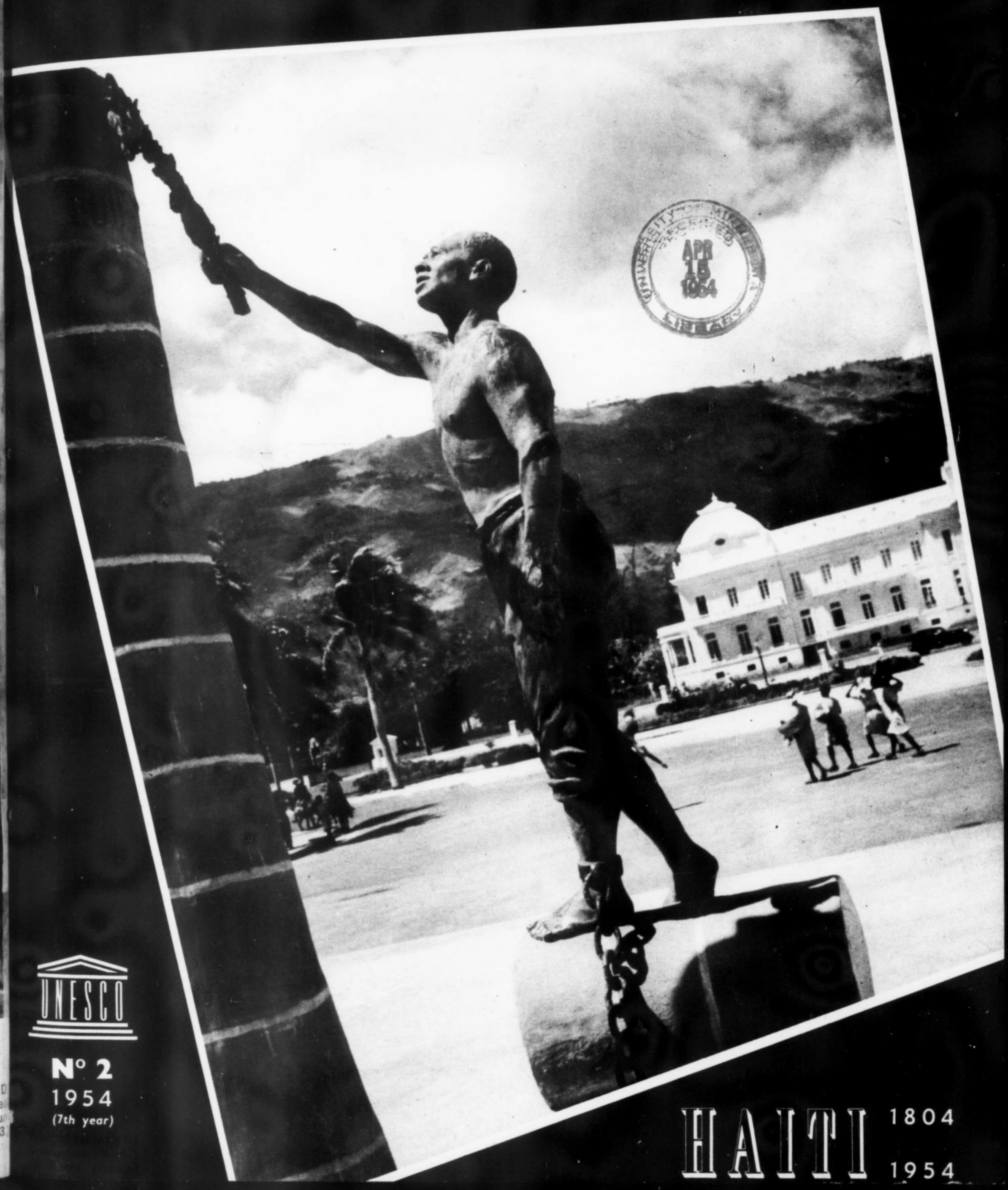
# The Courier



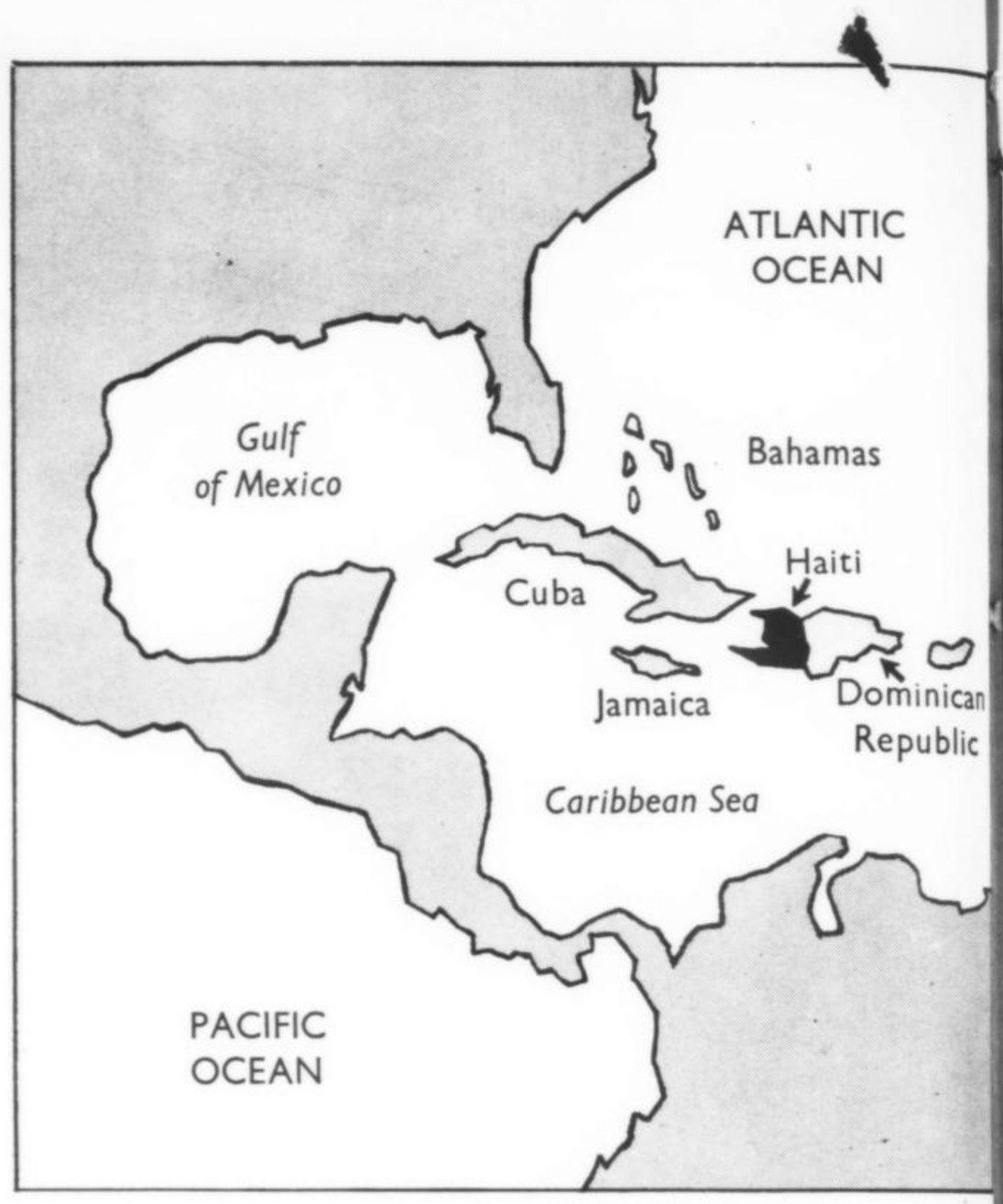
UNIVERSITY OF MICHIGAN
APR 15 1954
LIBRARY

UNESCO

Nº 2
1954
(7th year)

## HAITI 1804 1954

# HAITI




## PRINCIPAL AGRICULTURAL PRODUCTS

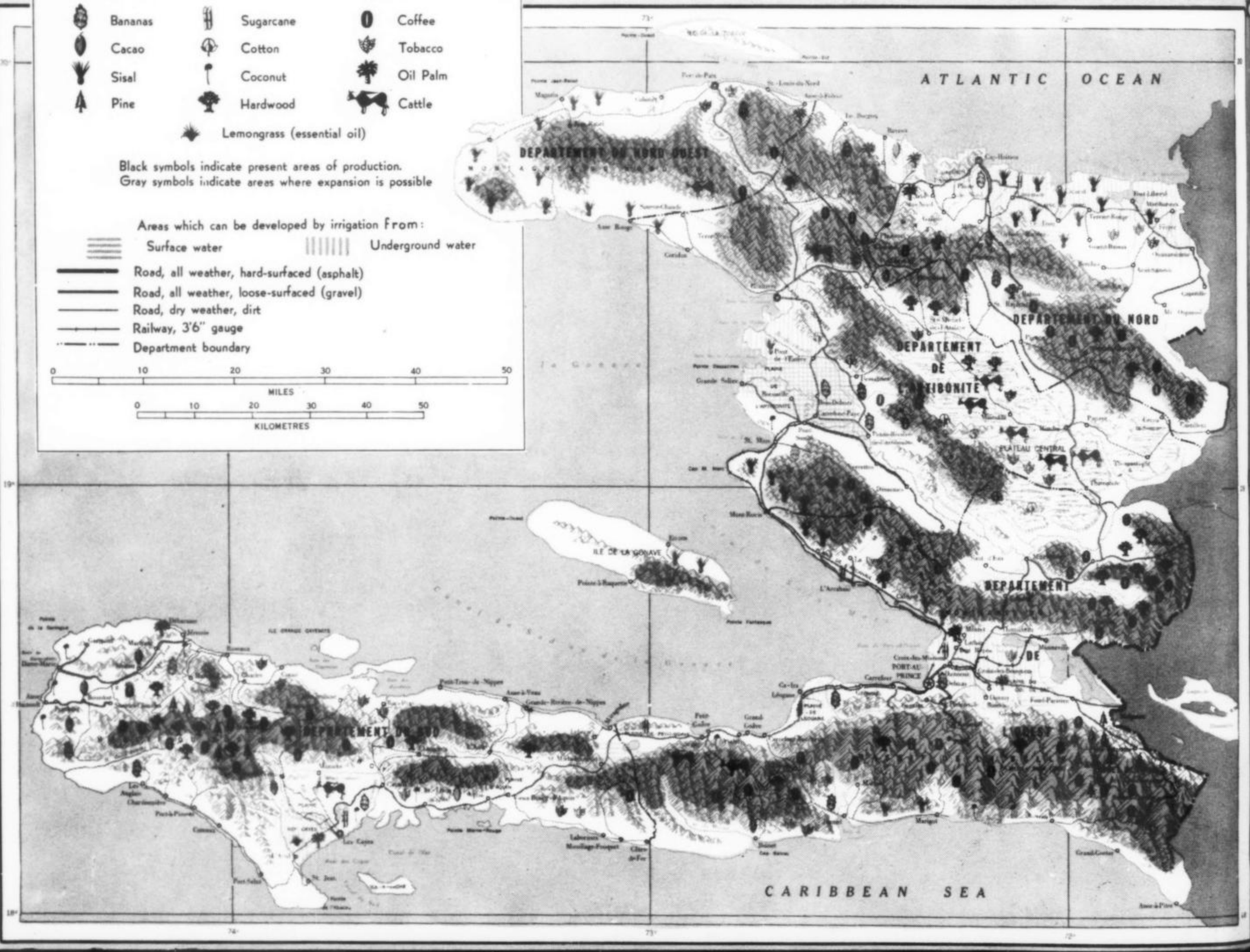
- Bananas
- Cacao
- Sisal
- Pine
- Sugarcane
- Cotton
- Coconut
- Hardwood
- Coffee
- Tobacco
- Oil Palm
- Cattle
- Lemongrass (essential oil)

Black symbols indicate present areas of production.
Gray symbols indicate areas where expansion is possible

Areas which can be developed by irrigation from:
- Surface water
- Underground water

- Road, all weather, hard-surfaced (asphalt)
- Road, all weather, loose-surfaced (gravel)
- Road, dry weather, dirt
- Railway, 3'6" gauge
- Department boundary

0 10 20 30 40 50
MILES
0 10 20 30 40 50
KILOMETRES



# The Courier

UNESCO

NUMBER 2 - 1954
7th YEAR


## CONTENTS


PAGE

3 **AT ONE STROKE**

4 **MESSAGE BY PAUL EUGENE MAGLOIRE**
President of the Republic of Haiti

5 **FROM SLAVERY TO NATIONHOOD**
Haiti's stormy history.
By Alexandre Leventis.

8 **KALEIDOSCOPE**
Aspects of Haitian culture.
By Jean Price-Mars

10 **CHARTERS AND TRUE FREEDOM**
Constitutional liberty and its application.
By Dantès Bellegarde.

12 **HAITI AND THE UNITED NATIONS**
Plans for greater prosperity.
By Jean F. Brierre.

14 **HAITI TODAY**
In text and image.

*OTHER ARTICLES AND FEATURES*

18 **THE GROWTH OF OUR CITIES**
Three hitherto unpublished maps and the story of a century and a half of urban development. By Charles Morazé and Jacques Bertin.

22 **TV PASSPORT TO EUROPE**
Eight countries link up their programmes.
By Henry R. Cassirer.

24 **HAWAII: RACIAL CROSSROADS OF THE PACIFIC**
The Islands of racial harmony.
By Harry L. Shapiro.

26 **SCIENCE CHRONICLE**
It was colder when we were younger.
By Gerald Wendt.

28 **HISTORY BOOKS AND THE VIKINGS**
A new look at the "bloodthirsty nomads of the North". By Marcel Vanhamme.

29 **ASSIGNMENT: SOLOMON ISLANDS**
A teacher's unusual experiences.
By H. W. Gaudin.

34 **FROM THE UNESCO NEWSROOM**
Brief notes on education, science, culture.


★


**Published monthly by**
The Department of Mass Communication of the United Nations Educational, Scientific and Cultural Organization.

**Editorial Offices**
Unesco, 19, Avenue Kleber, Paris 16, France.

**Editor-in-Chief**
Sandy Koffler.

**Associate Editors**
English Edition: Ronald Fenton
French Edition: Alexandre Leventis
Spanish Edition: José De Benito


★


Individual articles not copyrighted may be reprinted from THE COURIER but must be accompanied by the following credit line: "Reprinted from UNESCO COURIER". Signed articles reprinted must carry the author's name.

Unsolicited manuscripts cannot be returned unless accompanied by an international reply coupon covering postage.

Signed articles express the opinions of the authors and do not necessarily represent the opinions of Unesco or those of the editors of THE COURIER.



Annual subscription rates of THE COURIER: 6/-, or $1.50 or 300 French frs.

MC. 53.1 79. A.

*This month's theme :*

## HAITI, 150 YEARS OF INDEPENDENCE

**In the park before the Haitian national capitol at Port-au-Prince stands a memorial to Toussaint Louverture, a detail of which shows a chained Negro slave paying homage to the man who helped liberate Haiti. François Dominique Toussaint adopted the name Louverture, "the opening." It is popularly considered symbolic of his opening the door to freedom for the slaves.**

(Photo copyright Rapho-Guillumette).

One hundred and fifty years ago there occurred an event which remains unique in the annals of world history. Against all odds and to the amazement of all nations, a people of slaves rose up in revolt and achieved both emancipation from degrading servitude and national independence.

Many are the countries that have resorted to arms to win their independence, and on numerous occasions slave peoples have risen up to win their emancipation. But there is no example, apart from Haiti, of a people who achieved both in one single stroke.

It is these unusual circumstances and this great example of a struggle for human rights that have prompted the Editors of The Courier to devote a large portion of this issue to Haiti, in place of the monthly theme devoted to an important world problem in education, the arts or science.

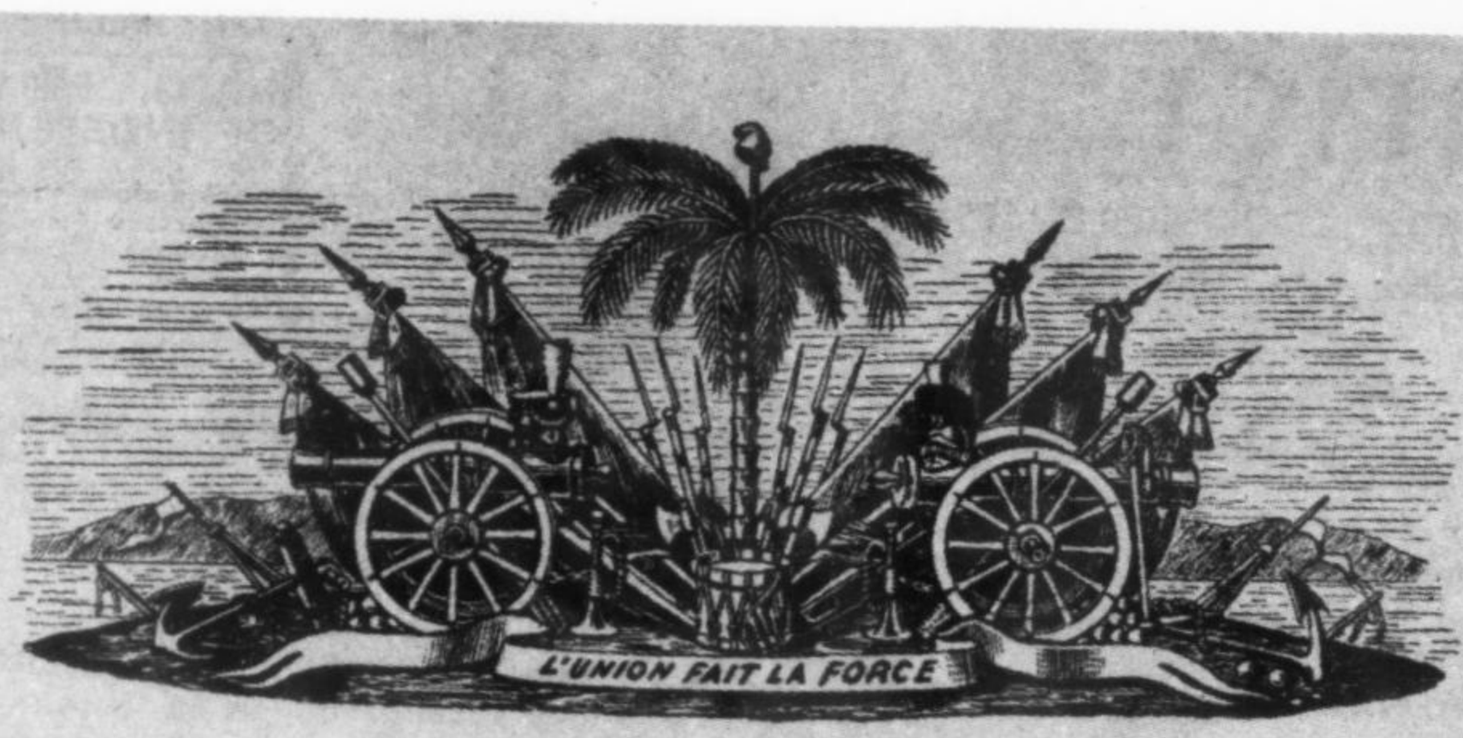
Haiti has many claims upon the attention of the world: it was the first independent Negro state in the modern world ; it was the second free state in the Western Hemisphere ; it has answered the question often posed in the past whether a nation ruled by blacks could long endure ; it has emerged from a long-standing isolation to join the comity of nations, welcome the aid of foreign experts, pursue a policy of enlightenment in education, public health improvement, soil conservation, and agricultural and general economic development. Haiti is today open to the dynamic influences which accompany a changing economy.

As Haiti's President, Paul Eugène Magloire has firmly put it : "Haiti has shown by its struggle for liberty and progress that the black race and small nations can... achieve a status equal to that of any other human group. Haiti has given the lie to those who pretend that certain races are unfit for liberty, equality and self-government."

When in 1947 Unesco launched its world-wide campaign for better standards of living through a combined attack on ignorance, poverty and disease, it was Haiti that offered one of its most desolate areas — the Marbial Valley — as a testing ground. Here, by trial and error, new educational techniques and methods were evolved and new paths broken, through the combined efforts of the United Nations and its Specialized Agencies working directly with Haitian officials and the Haitian people. This was one of the UN's earliest large-scale joint efforts of its kind, and in a sense served as a forerunner of the idea which was later to develop into the expanded programme of technical assistance to the underdeveloped nations of the world.

Haiti is a land of many contrasts. It is a land of poverty, and faces enormous problems of education, health improvement and rural development. But it is also a happy land. Her people wear a gay and smiling countenance, love to sing and dance and laugh. Although poor in worldly goods, the peasants have three priceless possessions : freedom, a home and a plot of land.

Time and the exuberance of both the land and its people have healed many of the deep scars of slavery, devastation and violence which darkened Haiti's history for so long. Today the hard-won peace and freedom are beginning to bear fruit and give promise of great progress in Haiti in the future.




LIBERTE EGALITE FRATERNITE

# REPUBLIQUE D'HAITI

## Paul E. Magloire

*President of the Republic of Haiti*

## MESSAGE

IT is because the heroism of our ancestors on the battlefields of Saint-Domingue had no other object than the conquest of the rights proclaimed in the Declaration of the Rights of Man of 1789, that the Republic of Haiti was one of the 43 nations which, in 1945 in London, established Unesco.

Thus, on the commemoration of the one-hundred-and-fiftieth anniversary of our Independence, we are proud to send our cordial greetings to the countries



which have voluntarily joined together in order to promote throughout the world the five fundamental freedoms without which man cannot fulfil his true destiny.

Unesco's daily efforts in the fields of education, science and culture have awakened a warm response in the hearts of Haitians, who know well that the best way to preserve the sacred heritage received from their glorious ancestors is to work without respite for the improvement of that indispensable instrument of all civilizations: Man. That is why, since our accession to the Presidency of the Republic, we have prepared and launched a programme for the establishment of more schools and health centres, improved our roads and other means of transport and created new ones so that every Haitian citizen may have easy access to the facilities necessary for his full development.

We have received the greatest help from the experts whom Unesco has kindly placed at our disposal whenever we asked for them. On behalf of the Government and People of Haiti, we are happy to express our warmest thanks to the members of the Organization for the fine spirit of solidarity they have always shown towards the Republic of Haiti, and we reaffirm our faith in the triumph of the ideals by which Unesco is guided.

The stamp shown below is one of a series commemorating the 150th anniversary of the independence of Haiti. It carries the portraits of Jean-Jacques Dessalines, first head of the Haitian State and of Paul Magloire, Haiti's President since 1950. For this issue of the Courier on Haiti, President Magloire has sent the special message published on this page.

# From Slave Colony to Nationhood

*by Alexandre Leventis*

**THE CITADELLE LAFERRIÈRE** was the most massive of the fortresses built by King Henri I (Henry Christophe). Like the prow of a ship, its great bastions sweep upwards from the rocky summit of the mountain, beneath walls which tower to a height of 240 feet. (Photo copyright Denise Colomb, Paris.)

WHEN George III, King of England, asked one of his admirals to describe Haiti to him, the admiral crumpled a sheet of paper into a ball and, holding it out to his sovereign to see, said, "There it is, Sire". The story may not be true, for it is also told of Puerto-Rico, with Queen Isabella asking a Spanish admiral to describe it. All the same, it fits the facts; seen from the air the island appears a mountainous mass furrowed by valleys running in every direction. Indeed, there is a Haitian saying, "Behind the mountains there are other mountains" and the name "Haiti" in the language of the Arawak Indians means "mountainous country" or "high land."

Christopher Columbus, dazzled by the beauty of the landscape when, for the first time, he saw the wonderful bay which he named St.Nicholas, exclaimed, "Es una maravilla!" (It is a wonder!), and described it thus in writing to his patrons Isabella of Castile and Ferdinand of Aragon.

The great navigator had set out from Palos in Andalusia with three caravels and ninety-eight companions on August 3, 1492, and on December 6, after having landed at the Bahamas and at Cuba, he sighted the large island which the Indians had told him existed to the east. "Everywhere there you find gold and untold treasure", they said.

Gold was, in fact, one of the presents given to the sailors from the *Santa Maria*, the *Pinta* and the *Nina* by the Indians of Arawak stock who inhabited the island. Welcomed with open arms, Christopher Columbus and his men had no difficulty in taking possession of the island in the name of the Queen of Castile. Columbus called it "La Isla Espanola", — whose Latinized form "Hispaniola" was later adopted in English.

**LIKE A GRIM CYCLOPS,** the fortress of King Henri dominates land, sea and sky from its rocky promontory called Bonnet à l'Evêque (Bishop's Bonnet). It was armed with 365 weighty bronze cannon—dragged by hand up a winding mountain trail. It once held enough provisions to supply 10,000 soldiers during a year's siege. (Photo Haitian National Tourist Office.)

Small of stature, the Arawáks were a sedentary and peaceful people. Although they were skilled weavers of cotton and lived by hunting, fishing and agriculture, they went about almost naked. Columbus described them as "gentle beings, hospitable... curious and merry, walking in beauty..." These Indians were already playing a form of football using a ball made of crude rubber which they called a *bastos*, and which they hit mostly with their knees.

On the whole they were cheerful people, who when not keeping up their gaiety by singing did so just as effectively by drinking *onycou*, a beverage made from fermented fruit juice. The gods they worshipped were the sun, the moon, the sky, the stars, and they were so fond of *mameys*, a succulent island fruit, that their conception of paradise was a place where one did nothing but eat *mameys* all day. When the Spaniards landed there, Haiti was divided into five small kingdoms governed by "caciques", who combined the roles of political and military chieftains, priests and doctors.

Christmas Day 1492 was a disastrous one for Columbus. His flagship *Santa Maria* drifted onto a coral reef in Acul Bay and was wrecked. But this paved the way for the founding of the first American colony. "Because it is certain" wrote Columbus in his Journal, "that if I had not run aground here, I should have kept out to sea without anchoring in this place... Neither would I have left people here on this voyage".

This first colony was founded near what is now the town of Cap Haitien and a fortress was built with salvage from the *Santa Maria*. When Columbus set sail for Spain in January 1493 he left behind 42 colonists. But when he returned in November of the same year bearing the titles of Admiral and Viceroy of the Indies, with seventeen ships and 1,500 volunteers attracted by the thought of gold and adventure, Columbus found the fort destroyed and the colonists slain. However gentle and hospitable the Arawaks may have been, they objected to being pillaged and had finally taken counter measures.

This time the "Admiral of the Ocean Seas" established a settlement further

# With scythes, pitchforks and torches

to the east, 25 miles from the present Dominican town of Puerto Plata, and later, near a gold mine, at the spot where the town of San Domingo stands today. In dealing with the chieftains he resorted alternatively to the sword and to negotiation (with a preference for force). Then he ran into trouble from another quarter: when his companions realized that their hopes of riches to be had just for the taking, were unfounded, they began to make exhorbitant demands and Columbus could not prevent them from enslaving the Indians. Finally the "High Admiral" was forced to seek help in Spain; but he failed, and in the end died in destitution in Valladolid on May 20, 1506.

By that time there were only 60,000 Indians left in the Isla Espanola, a twentieth of what there had been fifteen years earlier. The colonists' treatment of the remaining Indians became so harsh that Bishop Bartolomé de Las Cases, horrified by the oppression of the Arawaks, appealed to the Spanish Court on their behalf. As a result in 1517 four thousand Negroes were sent from Guinea to work for the settlers.

But this did not save the Indians from extermination. In 1533 when Henry, "last chieftain of Haiti", abandoned the struggle for independence, the Spaniards offered him sanctuary near the city of San Domingo. He settled there with 600 followers—the sole survivors of the "gentle and hospitable" Indians who had welcomed Christopher Columbus some forty years earlier.

Similar ill-treatment goaded the Negroes to revolt and "...as they were captured they were hanged from the nearest tree, so that the road was lined with their swinging bodies".

But the Spaniards were no longer the undisputed masters of the Island. French, English and Dutch privateers began to set up bases on its largely uninhabited north-west coast from which to prey on the Spanish galleons and caravels sailing the Caribbean Sea. Their main base was the small island of Tortuga (The Turtle), legendary hide-out of the filibusters or freebooters (words derived from "flyboat", a fast, light boat).

Between raids these pirates developed a characteristic way of life—economic, political and social—on Tortuga. They often came over to the mainland to shoot wild cattle and boar which they roasted whole over a wood fire on a barbecue frame called a *boucan* (hence the name "buccaneers").

Among this company of privateers, filibusters, buccaneers and pirates the French came to outnumber the others, so that at the signing of the Treaty of Ryswick in 1697, France claimed and Spain ceded the western third of the Island.

Bertrand d'Ogeron, the first Governor-General of Saint-Domingue, the new French colony, showed himself a great administrator and also, in bringing girls out from France as wives for the settlers, an astute psychologist. To provide manpower for the development of the plantations he organized the importation of the African Negro slaves at the rate of 20,000 to 30,000 a year.

**THE MAJESTIC RUINS** of Sans Souci, the most magnificent of the nine royal palaces and eight chateaux built by King Henri. It is said to have been modeled after the palace of Frederick the Great. Its main floor was cooled by a mountain stream which flowed through conduits beneath it. (Photo Haitian National Tourist Office.)

## Colour and caste

AS the colony grew prosperous—especially with the arrival of new immigrants from France in the 1720's, there came into being a class system in which whites, mulattoes and Negroes were distinguished not only by the colour of their skin, but by their social standing. Negro slaves, naturally, did not figure in this system.

Properly speaking it consisted of three groups known as *grands blancs, petits blancs*, and *gens de couleur*. The first of these categories embraced the important whites—owners of large plantations, wealthy merchants and state officials. The second covered all other whites of the colony—shopkeepers, artisans, small planters with only a few slaves, little people busily engaged in social climbing, and shiftless whites largely slipping downhill. The 28,000 gens de couleur included all free persons who had African blood in their veins.

This society, where love of money and of pleasure held sway, was beset by every kind of prejudice, but chiefly those of colour and caste. As the free coloured people flourished, so also did the jealousy of the petit blancs against them. As for the Negroes, they were the slave labour and often served as mere beasts of burden.

## 'First of the blacks'

FOR many years tiny fires of discontent smouldered in the colony. The fall of the Bastille in France in 1789 helped to fan them into a larger flame. Like the grands blancs the freed mulattoes sent their children to Paris for an education. Working through a humanitarian group called the Society of Friends of the Blacks, some of these students, and particularly a young mulatto, Vincent Ogé, were influential in getting the French National Assembly to pass a decree in March 1790 granting political and civil rights to freedmen. But the Assembly left the actual interpretation of the decree to the colonial authorities.

Returning to Saint-Domingue, Ogé joined a friend, Chavannes, a freedman like himself, and sought in vain to have the decree enforced. Both were ultimately arrested, tried and condemned to be broken on the wheel. The torture of Ogé and Chavannes in 1791 gave the smouldering revolt two martyrs and the signal for insurrection. It quickly spread to the proportions of a massacre. Slave gangs ran riot, setting fire to one plantation after another. Half the rich northern plain was laid waste in a few days. The blacks then turned on their masters. The massacre of the whites

## THE BIG FOUR

## HAITI *(Continued.)*

### TOUSSAINT LOUVERTURE

He had been a slave for nearly fifty years when the insurrection of the slaves broke out in Saint-Domingue in 1791. In the next eleven years he became one of the most talked-of men in the world. Self-educated, he was to show high military talents and political astuteness. By 1797 he was supreme leader in Saint-Domingue. He was eventually captured and imprisoned in France where he died in 1803. Wordsworth wrote a moving sonnet to him for strengthening human faith in "man's unconquerable mind."

### J. J. DESSALINES

From childhood Dessalines rebelled against his life as a slave. Punishment for disobedience merely hardened his resolve to fight against his masters. At the head of the army of Saint-Domingue he helped Toussaint to repulse the Spaniards and expel the English. After Toussaint's fall, Dessalines led the Haitians to final victory and independence. Appointed Governor-General for life, he took the title of emperor in 1804. He was killed in an ambush in 1806 before the administrative reforms he planned were achieved.

### HENRY CHRISTOPHE

The son of freed slaves, Christophe was born in the English West Indies and became one of Toussaint's leading generals. After the death of Dessalines he was elected president, but refused to accept the office, considering it to be merely an honorary one. He therefore proclaimed himself king and reigned in the north until his death in 1820. He ruled with iron discipline but he was an able administrator. He established schools, built roads, developed agriculture and industry, promoted arts and sciences.

### ALEXANDRE PETION

In the first uprisings Pétion became famous for his calm courage and chivalry. Later he opposed Toussaint, was exiled to France but returned to join Dessalines and ensure final victory and independence. He became Haiti's first president, gave sanctuary and aid to Bolivar in his struggle for Latin America's emancipation, established the basis of Haiti's educational system, and was the founder of Haitian rural democracy by creating land reforms. At his death the entire nation mourned the "little father" they had lost.

which followed is comparable in horror only to the butchering of the Negroes which followed the suppression of this first rebellion.

Whites and mulattoes were sharply divided in their loyalties, the former seeking to hold on to their privileges, the latter inclined to favour the abolition of slavery if only for the sake of their own safety. Some of the more die-hard colonists blindly called on the English—then at war with France—for support, and the situation was further complicated by the fact that the Spanish—hostile to both the French and the English—were supplying the rebels with arms and poised on the eastern border.

Three commissioners had been sent from Paris to restore order. On August 29, 1793, one of them, Sonthonax, proclaimed the abolition of slavery in the north in order to pacify the rebels and win support against the invading armies of Spain and England. The decree was later extended to the western and southern regions of Saint-Domingue.

The French would probably have been defeated if help had not come from a black ex-slave, Toussaint Louverture, who offered his troops to the French General in the colony and finally drove the English and the Spaniards out of Saint-Domingue.

"The First of the Blacks" as Toussaint was called had been a slave for over 40 years before the insurrection and lived only eleven after it, but in that short space of time he became one of the most talked of men in the world.

By 1797, Toussaint had become the supreme leader in Saint-Domingue, his authority disputed by only one rival, the mulatto General Rigaud whom he quickly vanquished after a brief conflict. By the time Napoleon came to power two years later he had achieved independence from France in all but name.

He had taken over most of the functions of government from the French; under him anarchy and massacres had come to an end. Saint-Domingue was making its own laws, maintaining its own army, and negotiating treaties with foreign powers. A committee of seven white planters and three mulattoes drew up a new constitution abolishing slavery and making Toussaint Governor-General for life.

Napoleon was infuriated at the meteoric rise of the "gilded African" as he called Toussaint, and resolved to crush him. He sent the largest fleet and most powerful expeditionary force that had ever crossed the Atlantic to Saint-Domingue. The war of independence had begun.

## Birth of a nation

AFTER three months of furious fighting, marked by epic moments of heroism by Toussaint's officers and men, both sides were exhausted and a truce agreed upon. Shortly afterwards Toussaint was invited to a conference. In the course of a meal he was seized, bound and swiftly shipped off to France. Haiti never saw him again. Less than a year later, in April 1803, he died of cold and starvation in a dungeon high in the mountains near the Franco-Swiss border.

The fall of Toussaint was followed by the Terror, with rebels executed en masse. These executions were answered by guerilla warfare and then by a full-scale uprising led by Jean-Jacques Dessalines, Henry Christophe and Alexandre Pétion. Armed with everything from scythes to rifles their troops fought savagely. But the French army which had been largely consumed in the battle against Toussaint was now also being destroyed by disease. In four months 18,000 soldiers and 50 Generals were wiped out by yellow fever. The French commander, Leclerc fell ill and died.

On November 15, 1803, white authority on Saint-Domingue was ended forever. And on the first day of January 1804, Dessalines solemnly proclaimed the former colony of Saint-Domingue independent and the first independent Negro State in the world assumed its former name of Haiti.

The Haitian nation, however, still remained to be built. But built on what? On Independence Day the nation was nothing but a "herd of slaves who had suddenly acquired their freedom". No more than 350,000 people remained out of the 530,000 who had lived in Saint-Domingue in 1792. Nothing was left of Haiti's past wealth and prosperity. The rich plantations had disappeared in the smoke of the incendiary torch during the fierce scorched-earth war of liberation.

The whole structure of the nation had to be built, new institutions established, morale, ambition and the desire to work affirmed. "The master does not work; to be free is not to work", was the terrible gospel bequeathed by the colonial system to the freed Negroes.

For over twenty years, until Haitian independence was officially recognized by the French in 1825, Haiti remained in complete isolation constantly fearing the possible return of the French. This kept the whole nation in arms and seriously retarded efforts at organization.

It is hardly surprising therefore that under such circumstances the unity of the Haitian people was not achieved immediately and that several decades were needed to complete the work begun by Dessalines on 1 January, 1804.

As one of Haiti's great historians has pointed out, "there is certainly not one among the modern states which started under such adverse conditions. But the Haitian nation no longer presents the aspect of the amorphous mob of 1804. It has created its own institutions and today it possesses all the elements which will give it a definite opportunity to develop. It has planters, skilled workers, industrial workers, traders, and an intellectual class of its own."

# Kaleidoscope

*by Jean Price-Mars*

## CULTURAL ASPECTS OF LIFE IN HAITI

AMID the tremendous birth pangs of the new world which was engendered by the ideological movement of the eighteenth century and found expression in two revolutions — the American Revolution of 1774 and the French Revolution of 1789 — some of the strangest, most paradoxical and most unexpected events occurred in the West Indies.

Saint-Domingue, the wealthiest and most flourishing of the French colonies, rebelled against France. And after a struggle which lasted 14 years, amid ruin, destruction and catastrophe, its people declared their independence.

But who were these people ?

Were they the owners of the plantations where sugar-cane, coffee and indigo were plentifully produced ? Were they the rich aristocrats, the pompous bourgeois, the arrogant government officials who had set up sugar factories, rum distilleries, coffee factories and tanneries and were drawing enormous profits from them ? Were they the rank and file of the comparatively poor -- the labourers, tradespeople or craftsmen — bitterly resentful of their subordination to the privileged classes ? Were they, in short, the members of the European minority, which totalled over 30,000 ?

Not at all. Those embarking upon this incredible adventure were the amorphous mass of 600,000 black slaves who had been brought from Africa in the course of three centuries of slave trading, to be used as tools in promoting the colony's prosperity. The outstanding fact about their existence was that they were regarded, not as human beings whose individual merits served to reinforce those of the rest of the community and so increase its collective value, but as mere instruments, whose only useful purpose was to contribute to the development and exploitation of France's wealthiest overseas possession.

### Real wealth

THUS it was that while, according to Mr. Barbé de Marbois, the last Financial Administrator of Saint-Domingue, the total wealth of the colony amounted in 1790 to 1,487,840,000 *livres tournois* — equivalent, as calculated by an economic expert in 1938, to $ 275,537,487,50 (gold standard) — the chief item in this impressive total was the market value of the Negroes, entered in the same account at 1.137.500.000 *livres tournois,* or, $ 210,648,506.25.

It is therefore clear that the real wealth of San Domingo resided in the economic power of its slave population. It was, in fact, at once the condition and the consequence of the slaves' existence.

When, in 1790, those slaves rose up and demanded the unconditional restoration of their former status as free men, they were, in our opinion, initiating the greatest revolution the world had ever seen — a revolution whose success depended upon the savage annihilation of everything that could serve as a reminder of the former system of slavery.

### No virgin soil

BUT the destruction was only of a material nature. For in any event this new society was born under the spiritual sign of Western civilization, of which France was at that time the most brilliant representative ; and to that civilization it was indissolubly bound. From its former mother country it borrowed, as occasion arose, a superstructure of language, political constitution, administrative organization, manners, customs, and so on. The result was a phenomenal feat of sociological mimetism accomplished by a magnificent effort of adaptation and redemption to which Michelet, that seer among historians, paid tribute by referring to the new nation as "black France".

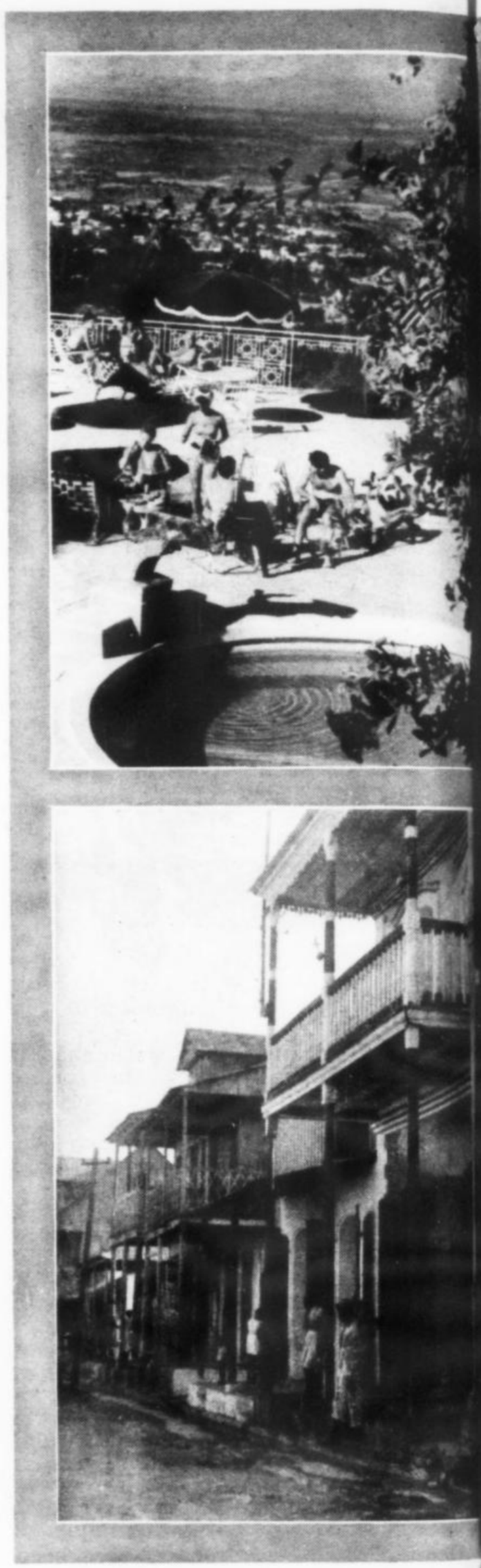
Can it be said however, that this deliberate transmutation took the form of complete "integration"?

By no means. And we may be glad of the fact.

For such a course of events would have been contrary to reason. We must remember that we are dealing here with human beings and that human willpower alone is not always enough to bring about change simply because it is wanted or needed. Besides, the Negro community of Saint-Domingue which in 1804 became the State of Haiti, did not consist of homogeneous elements brought across the Atlantic *en bloc* with no past and no history. Thus this was no virgin soil for experimentation providing a convenient foundation for whatever artificial structure the fancy of would-be nation builders might conceive.

It consisted of men scattered throughout the length and breadth of the colony, men so shackled by their fate of servitude that they could not even maintain daily contact and thus agree on a measure of concerted action.

Moreover, these men were descended from many different Negro races, elements of which had been brought to Saint-Domingue by slave traders who had operated along the entire western coast of Africa.



In the land of their slavery they had all, it is true, been subjected to the same physical and moral suffering, which ultimately led them to unite their demands in a single outburst of rage. That was the miracle resulting from the revolutionary era which provided the atmosphere, the opportunity and the moment. But was it not to be feared that, victory once gained, tribal differences would revive ?

This did not happen, because the members of the community, whatever their origin, were unconsciously linked together by another factor, which acted as a catalyzer of activities and movements — the similarity between their religious beliefs, of which animism was the common denominator. It inspired their actions and outlook and though hidden in the depths of the collective consciousness, penetrated even into the

---

**Jean Price-Mars** *is a former diplomat and one of Haiti's leading historians, ethnographers and sociologists. He is the author of "Ainsi parla l'oncle", a remarkable book on Haitian life and other works surveying the intellectual and cultural achievements of Haiti.*

**Haiti is a country of contrasting ways of life. It boasts fine buildings and luxury hotels, (left) and well laid out cities with wide streets (right). But behind these outward signs of modern development there is another Haiti where age-old ways persist.**

**In the most populous areas of the cities, in the countryside, where nine out of ten Haitians live, and in the poorest regions like the Marbial valley the people of Haiti are facing grim problems of ignorance, dire poverty and disease.**
**(Photos Denise Colomb, and Haitian Tourist Office).**

ceremonies of the other religion — the Catholic, Apostolic and Roman faith — which had originally been forced upon the community and later became its official creed. As though religious belief were a mental attitude which could be decreed by officialdom. The result was that between the real outlook of the people and this officially expressed "conformism" there remained a discrepancy in time—certainly the most arresting and fascinating of all the problems presented by the society based on the former slaves of Saint-Domingue.

This problem has not yet been solved, despite the "Bovarysm" displayed in orthodox circles.

The more rigidly conventional quarters refuse to admit the existence of this duality, closing their eyes to everything save the semblance of a Western culture, more in line with their plans and their conception of greatness — an illusory conception, because they judge civilizations according to a "scale of values". But the problem exists, and has repercussions in every sphere of social life. And it is because sociologists, ethnographers, historians and psychologists have, in recent years, endeavoured to identify it in the many different externalizations of our community life that they have ended by engendering a real literary, scientific and artistic *renaissance* movement in Haiti.

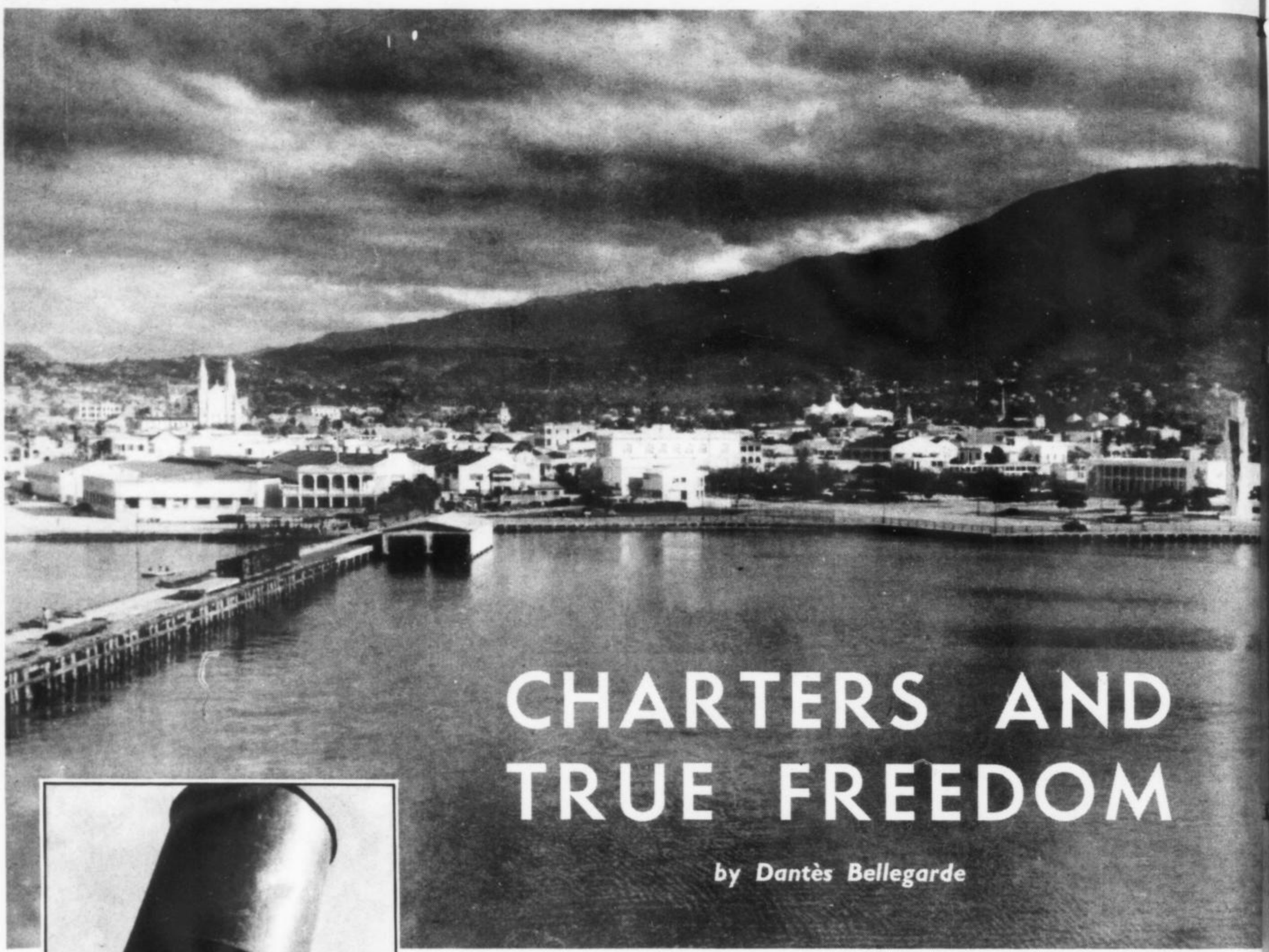
They looked into Haitian folklore and found, to everyone's surprise and delight, a whole galaxy of works which reflected, and still reflect, the different aspects of our culture. Dancing, music, poetry, the story, and works of science — all this belongs to the choicest harvest of the people's talents.

It would be tedious and pointless to list these works and their authors here ; still less is it our intention to suggest any order of merit for them. We merely wish to stress the extent to which our intellectual heritage takes shape in the externalization of a culture that is peculiar to ourselves and characteristic of our society.

We would mention only a few examples of this. In the first place, could anything be more truly Haitian than that special quality of rhythm in our music, which imprints upon it the indelible mark of the Negro spirit ?

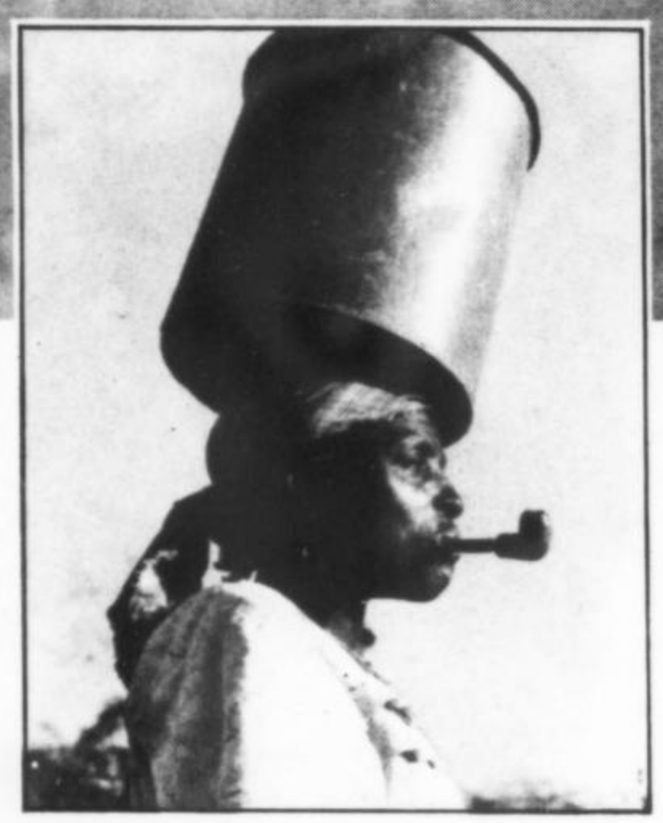
As we wrote some 20 years ago, "There is no denying that even the slightest of our gestures reveals this expressive sense of rhythm. Rhythm in walking, to the "stroke" of arms and shoulders, like that of oars driving a boat forward. Rhythm in the crushing of grain in

*(Continued on page 32)*



# CHARTERS AND TRUE FREEDOM

*by Dantès Bellegarde*



**HAITI'S CAPITAL**, Port-au-Prince is the country's chief port and commercial centre. Situated against a crescent of wooded mountains, the city faces the emerald-blue Gulf of Gonave. Into the city on market days come peasants, like the old, pipe-smoking woman (above), to sell their produce. (Photos Haitian Tourist Office).

THE proclamation of Haiti's independence, on 1 January 1804, was not merely the birth of a new State, but resounding affirmation of the principle of human freedom through the abolition of slavery, and a decisive vindication of the idea of racial equality through the triumphal entry of a Negro people into the comity of civilized nations.

Born of the courage and enterprise of the slaves of Saint-Domingue, and drawing its inspiration from the principles of the French Revolution, the State of Haiti was bound to adopt the democratic system. Its social policy was defined and proclaimed at a very early stage. The Haitians claim for both the "Preliminary Declaration" of the 1805 Dessalines Constitution and the "General Provisions" of the 1806 Republican Constitution, a place alongside the English "Magna Carta" and the Bill of Rights, the American Declaration of Independence, the French Declaration of the Rights of Man and the American Bill of Rights.

The 1805 and 1806 Declarations together form the Charter of Haitian freedoms, proclaiming those conceptions of liberty, equality and fraternity which are the hall-mark of our democratic civilization. It is astonishing to see how faithfully these three great ideas—the very essence of democracy—are reflected in three of our national heroes. Toussaint-Louverture personifies *liberty*. Dessalines stands for *equality*, for in leading Haiti to independence he was affirming the right of a black people to rank as an equal with all the other nations of the world. Alexander Pétion represents *fraternity*—which today we call social justice—because in founding the Republic he appealed to all Haitians to participate in the government of their country, for the common good; and because, in helping Simon Bolivar to liberate the Spanish colonies in the Western hemisphere, he ensured the abolition of slavery in Spanish America, and gave the first disinterested example of inter-American solidarity.

Since the proclamation of the Republic in 1806, the form of its government has never been seriously challenged. History does, it is true, record the "imperial" designs of Soulouque in 1849; but none of our subsequent Heads of State was tempted to emulate the grotesque behaviour of this man who reigned as Faustin the First.

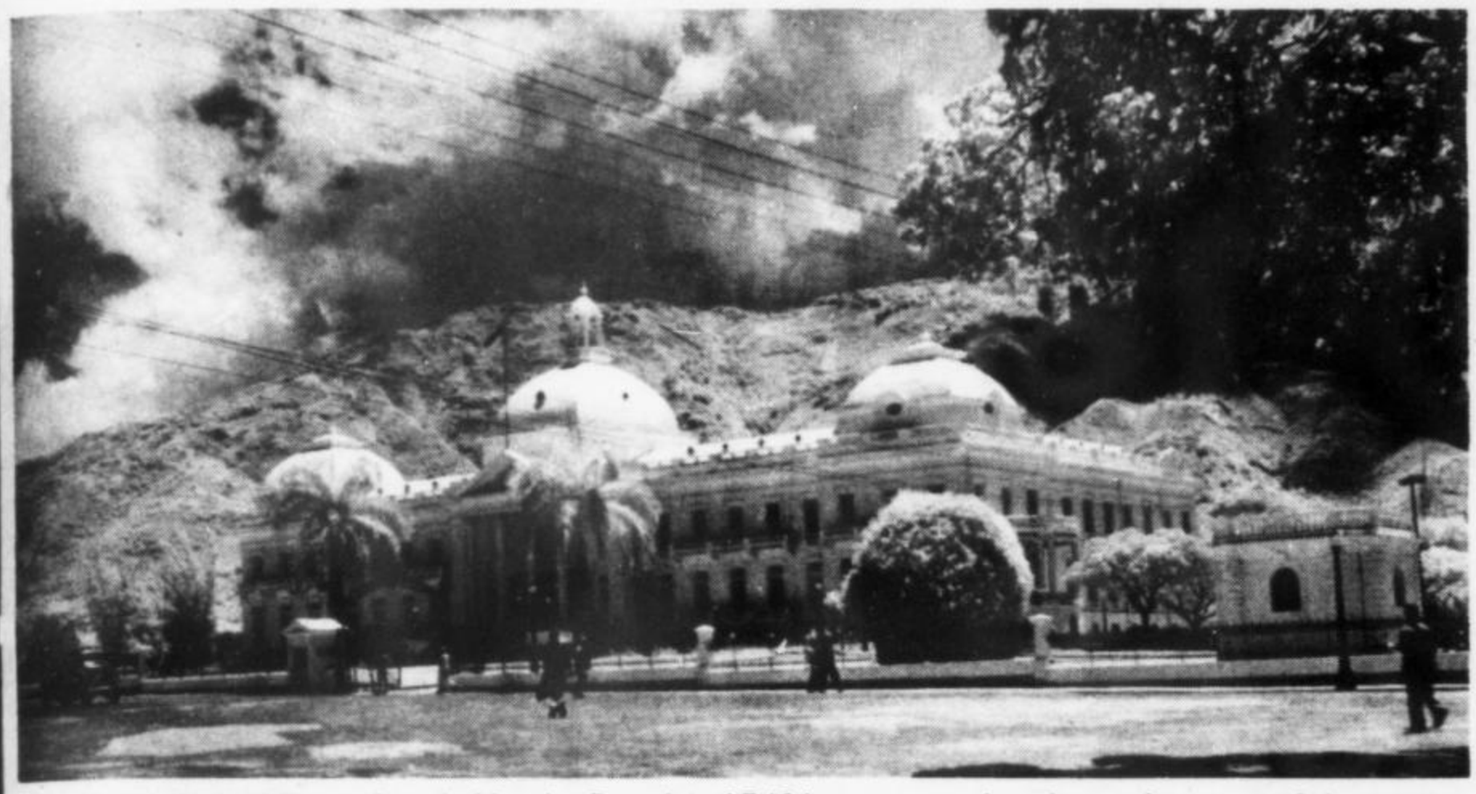
All our constitutional Charters—and we have had a great many—have respected the republican principle.

## Creaking machine

EVER since 1816, Haiti has adhered to the representative system, with universal suffrage and separation of powers. It has a House of Representatives, a Senate and responsible Ministers—in fact, all the components of an up-to-date political structure. Our Constitution embodies all the principles proclaimed in the French Declaration of the Rights of Man—civil equality, freedom of thought and conscience, freedom of the press, the right to property, the right to freedom of assembly and association, freedom of teaching, the right to education free of charge, and inviolability of domicile and correspondence.

---

**Dantès Bellegarde,** *diplomat, educator, author, is one of Haiti's most distinguished scholars. He is the author of numerous works on the history of his country, including "Haiti and its People", and "Un Haitien Parle".*



**PORT-AU-PRINCE** was founded by the French in 1749 but two earthquakes and a score of devastating fires have left little of the original French colonial city. Among the city's imposing public buildings are the Palace of Justice (above) and National Assembly (below). (Photos Haitian Tourist Office and Denise Colomb.)

The legislator has striven to protect these rights by all the necessary guarantees.

Are these guarantees effective in practice? It would be hypocrisy to claim that they are.

The machinery set up by our various Constitutions has never really corresponded to reality, because the public does not, in practice, pay sufficient respect to constitutional principles. Except at a few junctures in our history, our institutions have functioned unevenly; the machine creaks, the springs groan, and principles are sometimes curiously deformed in the process of their application.

This is not to imply that the Haitian people are incapable of self-government. Such a conclusion could be reached by no one at all familiar with the history of the political development of nations. Those versed in the secrets of the militant policy of certain States that are regarded as the most advanced and democratic in the world know what often lies behind the deceptive façade of parliamentary institutions. The point in favour of the Haitian people is this: the democratic instinct is so firmly rooted in them that it has enabled them to resist all attempts at absolutist government made throughout their stormy history.

To this resistance must be ascribed most of those violent reactions which we are pleased to call revolutions. The Haitian people may undergo the tyranny of a dictator for long periods, but they will never accept it.

The experience of over a century has convinced the Haitian people that, in order to guarantee the *internal* protection of human rights, it is not enough merely to embody noble democratic principles in the country's Constitution. Public opinion and customs must be strong enough to impose respect for those rights, and their impartial application must be guaranteed by institutions that are firmly established.

The first of these institutions is the Law, which, to be effective, must be administered by persons of real competence, complete independence and absolute integrity. Those responsible for prejudicing human rights are usually persons who fail to understand that 'freedom stops at the point where the next man's freedom begins'. Such attacks on the rights of others should be tried by courts which are open to all without distinction; the law must be the same for everyone, and the courts must enjoy the confidence of all, plaintiffs and defendants alike.

## Privileges abused

IT often happens that the Executive, with armed forces at its disposal, takes action which infringes the freedom of the individual and other fundamental human freedoms. There must be honest, independent judges to condemn such acts. And in cases where the Legislative itself abuses its privileges and passes measures contrary to constitutional law or international treaties, such measures must be proclaimed invalid on the ground that they infringe the Constitution.

In principle, a country's Constitution and the laws deriving therefrom are confined to determining the rights and duties of that particular country's nationals. But ideas have so progressed that a purely "national" approach in this matter is no longer possible; it is the *international rights of man* that now have to be established.

Haiti, a signatory of both the Act of Chapultepec and the San Francisco Charter, was one of the first to ratify these two international instruments. The Act of Chapultepec gave birth to the Organization of American States, and the San Francisco Charter to the United Nations. It was under the ægis of these two great organizations—to which, from the outset, Haiti has belonged—that instruments such as the American Declaration of the Rights and Duties of Man, signed at Bogota on 2 May 1948, and the Universal Declaration of Human Rights, issued at Paris on 10 December 1948, were adopted.

The international treaties and conventions to which Haiti has subscribed have added, to the traditional rights and obligations recognized by all Constitutions, a number of new duties, incumbent upon the modern State by reason of mankind's social evolution

*(Continued on page 32)*

# HAITI AND THE U.N.

**By Jean F. Brierre**

THE League of Nations at Geneva though founded upon a sincere desire for peace, could not prevent the destruction of peace. Born out of war, it foundered in war. Bringing together men of goodwill from every country and race, it was yet unable to prevent private egoism and partisan intolerance from entering its counsels. Designed to smooth off awkward corners, clear up misunderstandings and establish a provisional code of law, but lacking the means of implementing its decisions, it went from one compromise to another, undermined by unsated imperialism and revivals of Caesarism which doomed magnanimous resolutions and impassioned speeches to oblivion.

The United Nations Organization as conceived and created at San Francisco — looking out over the Pacific with its frightful memories of Hiroshima yet undimmed — is, like its predecessor, a product of victory.

It should be recognized, however, that the United Nations is far better equipped to deal with the problems that confronted the League at Geneva than to settle some of those of the new world.

What this new world exactly is has not yet come to light. Yet it speaks through different voices in all the languages of the earth; Mrs. Vijaya Pandit, President of the United Nations General Assembly, knows it and supports its cause ; it uses dialects which few can understand and none can properly translate ; it is there, alive and strong, despite barbed wire and interdicts, taboos and disparagement.

The United Nations must take care not to be surpassed by the clear and simple aspirations often voiced from its platform by speakers who may lack the international reputation of an Eden, Stassen, Churchill or Bidault, but who brush aside prejudices and out-of-date ideas and speak a new language, searing as a flame, startling as a cry, announcing a new future at our gates, a future that may astound many but cannot be questioned or ignored.

All the "underprivileged" in the world, whatever their race, colour or culture, realize the undeniable truth of Pearl Buck's statement — which should preface every history book — that the world possesses enough wheat, food and agricultural resources in general to prevent any man going hungry. The United Nations knows it so well that in the economic sphere it has its own Technical Assistance organ — a body of people who are experts in all branches of its activity, a "brains trust" selected from among specialists throughout the world, who have a wide knowledge of population, feeding and natural resources problems and who know men's reactions to drought and want, their reactions in the presence of birth and death.

In an address to the Haitian people, delivered on 24 October 1953, the representative of the United Nations in Haiti defined the rôle of Technical Assistance as follows :

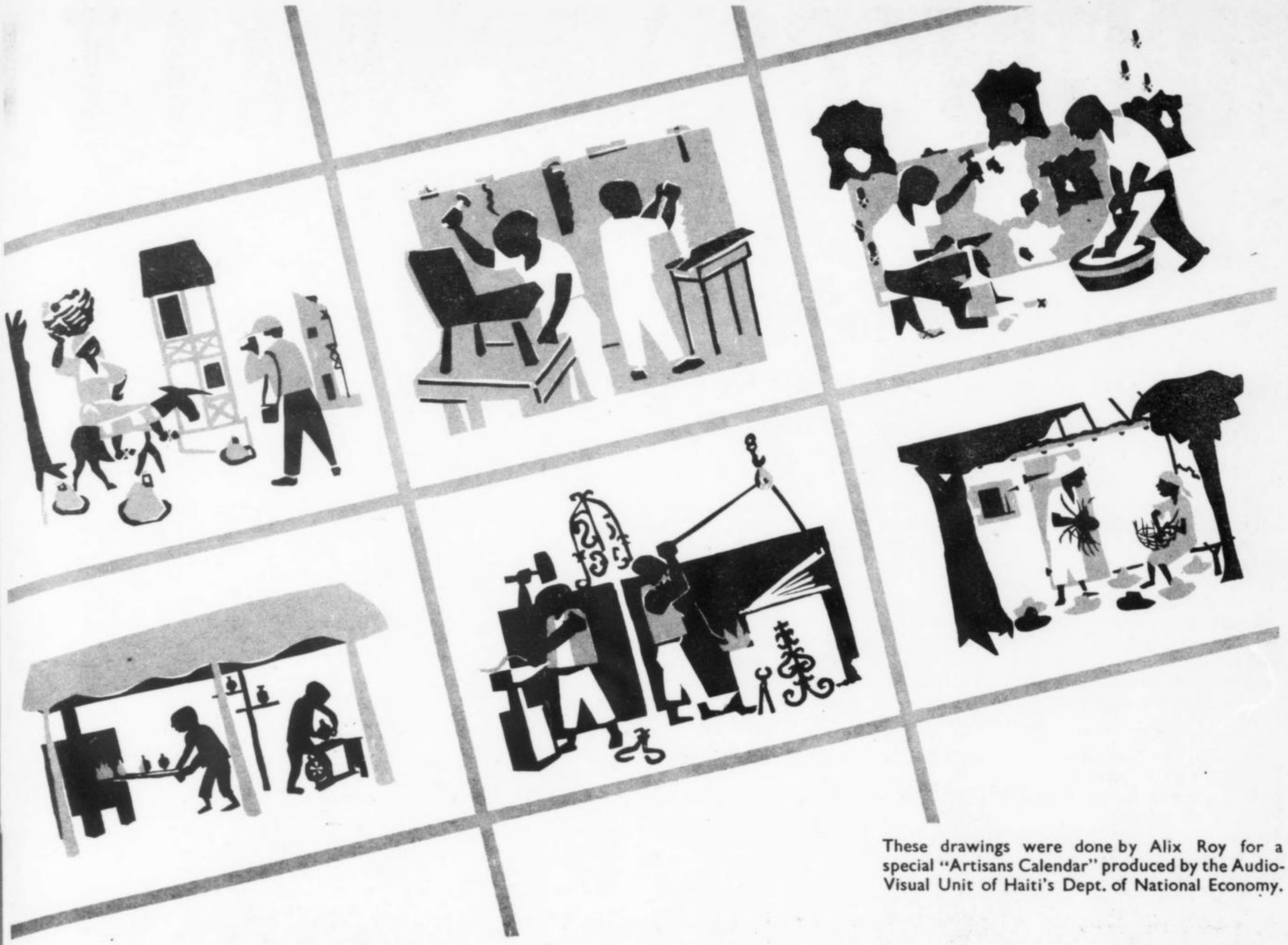
"In the economic and social field, the rôle of the United Nations is to discover how best to improve the standard of living, establish greater justice for all and promote a better use of natural resources, so as to create the international atmosphere requisite for the maintenance of peace and co-operation among men."

This clear-cut statement, no longer is a mere wish but a concrete policy. As Mr. Seynès, France's representative at the United Nations, authoritatively said, "the programme of Technical Assistance... has done more than any other programme to bring the message of the United Nations not only to governments, but to the whole world." For it is obvious, even to the uninitiated, that in political matters the peoples are surprised to receive messages from the great Federation of Nations which they cannot understand because, amid the painful realities of the moment, such messages do not explain the exact meaning of the battle which the United Nations is assumed to be waging against man's most terrible enemies.

Technical Assistance on the other hand, which is financed by voluntary contributions from member states, implies respect for "the minimum obligation contracted by the States in signing the San Francisco Charter."

---

**Jean F. Brierre** *is one of Haiti's noted writers and poets. For several years he has followed closely the work of the United Nations and particularly the Technical Assistance programme of the United Nations in Haiti.*



These drawings were done by Alix Roy for a special "Artisans Calendar" produced by the Audio-Visual Unit of Haiti's Dept. of National Economy.

"For the first time in the history of the world", Mr. Seynès points out, "the struggle against poverty and hunger has been recognized as an international responsibility, and the Technical Assistance programme is the first attempt effectively to discharge that responsibility."

We no longer ask, today, what are the real causes of poverty and hunger. We simply affirm that the programme of technical assistance for the nations of the world is an immense step towards an exact knowledge and an appropriate solution of the great problems of our civilization. And in Haiti we have seen it in action in many fields.

★

**Marbial.** A great deal has been written about the Unesco pilot project in the Marbial Valley. It has been denounced more often than defended in our country where, in the past, experts have often been regarded with legitimate suspicion. Many people have asserted that Marbial was a failure, without taking the trouble to go and see it with their own eyes and to discuss the question scientifically.

As the word "pilot project" indicates, Marbial was an experiment. In a given community — one of the poorest and most heavily afflicted by ignorance, poverty and soil erosion — it was planned to establish contact with the people and to help them to understand and solve their problems.

A preliminary enquiry conducted by a true friend of our people, Alfred Métraux, and by Haitians of undisputed merit such as Dr. Jeanne Sylvain, E. Berrouet and Mrs. Jean Combaire, resulted in a report of real scientific value entitled *"Making a living in the Marbial Valley"* which should have been widely circulated, not only to give an idea of what has been achieved in this region, but to accustom the Haitian to taking thought for his own people by revealing to him this sombre, unknown figure of the peasant who is too often victimized by disease, poverty and ignorance.

When men who were yesterday ignorant and uneducated can today meet and discuss their community problems; when one of them can direct the proceedings at a co-operative meeting, as is done anywhere in the world; when a whole community realizes and then combats the dangers of erosion or of microbes; when it decides to build a road and starts work on it — in no language can that be called a failure, for the people of Marbial have emerged from the experience regenerated. Some mistakes, admittedly, were made. A pottery project was begun in an area where there was no clay, and a firing oven was bought without regard to the local type of electric current. Yet Marbial has provided a lesson. It has supplied leaders for the locality and for the rest of the territory.

**Rural industries.** Ours is a country where refuse has never been utilized and has served merely to pollute the air. At the request of the Haitian Government, a United Nations expert is now planning the construction of a plant for the conversion of refuse into manure. The benefit that our agriculture would derive from such a project is obvious.

The work done by Mr. Glen Lukens and Miss Laura Nadal, for the development of handcraft skills should be mentioned. The former, a ceramics expert whose high professional standards are known to me personally, has trained others to replace him, both at Lafond and at Jacmel; and many peasant families are today using baked clay utensils made by their children at the Lukens School.

Miss Nadal, a wickerwork and weaving expert, has, besides passing on her own skilled techniques, stressed the marketing problem and the importance of high quality and standardized products. She has made her pupils alive to the question of gross cost and profit, and instructors trained by her are now capable of calculating cost prices.

The development of industries based on local fibres should infuse new blood into the people's economic life.

**Tanning.** The skins prepared by the Jacmel peasants are now among the best in Haiti. Soaking, softening, milling, unhairing, finishing and dressing have all been taught scientifically. Some of the most valuable work has been that done by Mr. René Azémar. The instruction he gave with the aid of tools and hides found locally, has produced tangible results. It is to be hoped that the services of those who have benefited from this instruction will be employed for the good of the community.

**Reforestation.** The acute problem of erosion has been attacked with increasing success by M. Vinton Burns in collaboration with the Department of

*(Continued on page 32)*

# HAITI TODAY

About 50 miles to the southeast of Cuba, and ranking next in size among the islands of the West Indies, lies tropical Hispaniola. Its territory is shared by Haiti and the Dominican Republic (see map page 2). Haiti's population is estimated at about 3,000,000, or about 295 persons per square mile, a density greater than that of China or India; or any other republic in the Americas. About 83 % live in rural areas, concentrated on the most productive slopes, valleys and plains. About 90 % of the people are Negroes, the remaining 10 % are mulattoes.

## Cric? – Crac! – 'Shall I tell you a story?'

THE Haitians are great story tellers. When a group gathers and a story is about to begin, the teller says, "Cric?"—that is, "Shall I tell you a story?" and the reply comes back, "Crac!"—or, "Go ahead, we're listening". There are thousands of "Cric? Crac!" folk-tales current in Haiti today. The most popular characters of these are simple-minded Boqui and his inseparable companion, clever Malice. These stories are told in colourful Creole, a language derived from French and where words are often doubled with charming effect. Thus, *ioun bel, bel femme*—an extraordinarily beautiful woman; *li té ben, ben malade*—he was very gravely ill; *li mâ'ché, l'mâ'ché, l'mâ'ché*—he kept on walking and walking. Few countries possess a richer folklore heritage than Haiti's which goes back thousands of years to Africa.

Haitian folklore is especially rich in proverbs.

Here are a few :

*fer couper fer*—You need iron to cut iron, or, great needs demand great remedies.

*Tit cochon tit sang*—little pig has little blood, or, from each according to his means.

Others are: "Rotten teeth are strong only on rotten bananas"; "Experience is the staff of the blind." One Haitian was heard to say, "Nègue riche li mulatte; mulatte pauv' li nègue"—the rich Negro is a mulatto; the poor mulatto is a Negro." This is a profound comment on an important social problem in Haiti even today.

Zombi tales are another important aspect of Haitian folklore. The belief in the possibility of producing the appearance of death indirectly through plants and drugs, is very widespread among the Haitian masses. But even *houngans*—the Vodun priests—assert that the practice is absolutely impossible.

African slaves had brought with them from Africa their primitive beliefs and superstitions, some of which were later incorporated into a cult called Vodun or Voodoo. The coexistence of Catholicism and Vodun in Haiti and the frequent sensational accounts of Vodun practices by unscrupulous foreign commentators have produced varied reactions in Haitian writers. Some such as Georges Sylvain gave historical reasons for its continuation. Others, like the great writer and poet Jacques Roumain have attempted to explain it in terms of the Haitian peasants' isolation, the inaccessibility of church and school. It would be difficult to deny that Vodun contains a mixture of charlatanism and superstition.

## The End of Yaws

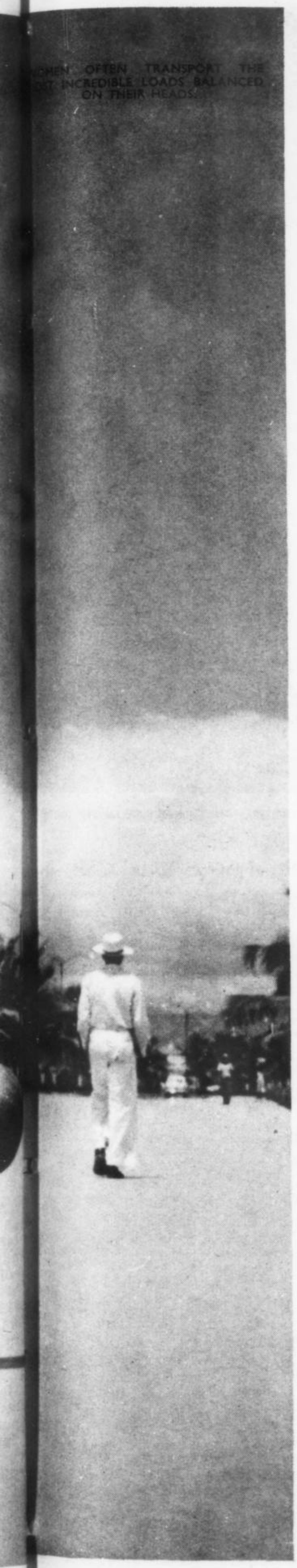
OF Haiti's health problems, one authority has written: "It would probably not be far from the truth to say that for two centuries the majority of Haitian Negroes have been afflicted to a greater or lesser degree with malaria, hookworm, and yaws, either singly or together. Next to these dire diseases comes a group which seems to have affected from a tenth to one half the population; tuberculosis, dysentry, enteritis and granular conjunctivitis."

Camille Lhérisson, one of Haiti's leading doctors, said some years ago: "People do not die of hunger, but rather of the diseases which accompany malnutrition."

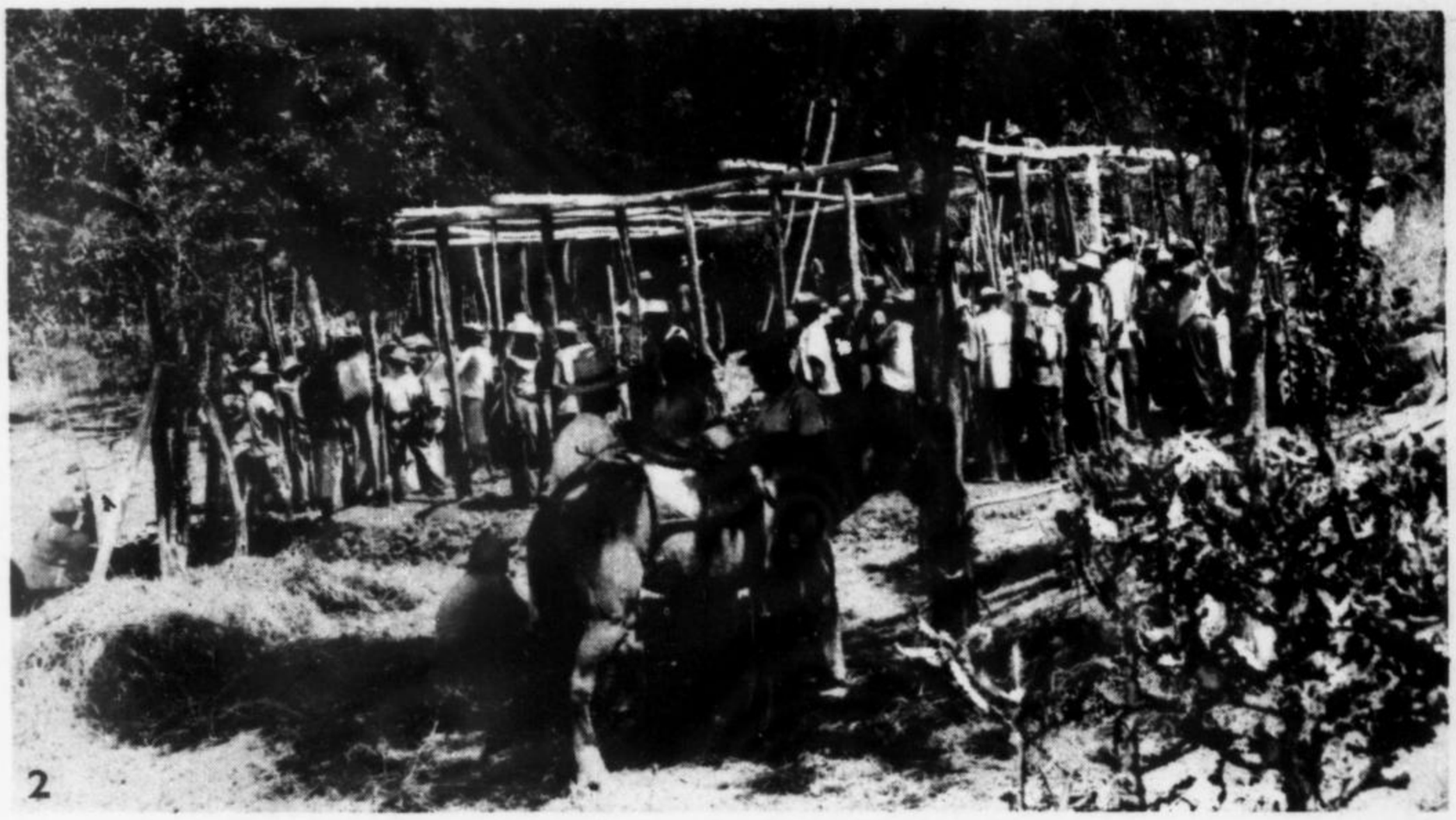
During the past two decades, there has been a strengthening of the health services, new hospitals, clinics, and dispensaries have been opened and better use made of existing ones and water supplies have been improved.

*(Continued on page 16)*

*1) D. H. Taylor Ottowa ; 2, 3) D. Colomb, Paris; 4) Haitian Tourist Office.*



WOMEN OFTEN TRANSPORT THE MOST INCREDIBLE LOADS BALANCED ON THEIR HEADS.



2

A HAITIAN COMBITE, THE TRADITIONAL CO-OPERATIVE OF NEIGHBOURHOOD PEASANTS, GATHERS TO BUILD A NEW HOUSE.

3

HANDICRAFT INDUSTRY IS EXPANDING. GOODS PRODUCED: STRAW HATS, SISAL HANDBAGS, FURNITURE, CARVINGS ETC.

AT THE FOOD MARKET, RICE, MEAL, BEANS, ARE PILED ON MATS. USUAL MEASURING DEVICES ARE TIN CANS OR BUCKETS. . .

# HAITI TODAY *(Cont'd)*

Today, therefore, the rural people are learning that even though there may not be a dispensary or a doctor within easy reach there is much they can do to prevent diseases. They are being shown how to drain swamps where malarial mosquitos breed. Fundamental education lessons teach them elementary health precautions as applied to food, water, the prevention of infection and the disposal of refuse. They are made to realise too that a full stomach does not necessarily provide sufficient nourishment to maintain good health.

In the past two years the greatest victory over disease has been the almost complete wiping out of the loathsome running-sore disease of yaws. This has been achieved during a nation-wide campaign, in which the World Health Organization co-operated, by giving one single injection of penicillin to more than 2,600,000 people. If similarly effective action could be taken against malaria and hookworm, a major obstacle to Haiti's progress would be removed.

## The Vanishing Soil

HAITI is primarily an agricultural country. Because of the mountain-and-plain character of the land and the varying rainfall and water supply, agriculture has developed in fairly distinct zones: coffee is cultivated on the humid mountain slopes ; sugar-cane in all irrigated plains; bananas in the plains and well drained slopes; cotton on the semi-arid plateaus and plains. However, the Haitian farmer is extremely poor, much of the land is worn out and the earth has been "bled to the bone".

Erosion, small-holdings and over-population—these are the three main and closely interrelated causes for the decay of the rural areas. An extreme, but by no means rare case is the Valley of Marbial, in the south of Haiti, where Unesco set up a fundamental education pilot project. In a report on conditions in Marbial, published in 1951, this is what the anthropologist Dr. Alfred Metraux, had to say: "The earth in a land deforested and converted into savanna, has become a brittle substance. Exhausted by two harvests a year and stripped by erosion, the soil of Marbial is dying. With every rainy season, hundreds of tons of humus are swept down by the rivers to the sea. 'That is our life ebbing away', say the peasants as they watch it go."

But since that report was written a change has taken place in Haiti. In Marbial, the peasant has found that his precious top soil need not be swept down the mountain during the rainy season. He has been shown how to terrace the land; how to alternate rows of food-bearing plants with rows of grass to hold down the earth. To replace the lost trees he has been given seedlings which are cultivated in nurseries and then planted on the denuded hillsides. The efforts to save the soil and increase its yield which have been made in Marbial are also taking place in other parts of Haiti as part of the five year development plan, stressing agriculture, which was announced by President Magloire in 1951. Technical aid has been given by the U.N. Food and Agriculture Organization.

The most ambitious feature of the plan is the damming of Haiti's biggest (and only main) river, the central Artibonite, and the irrigation of some 80,000 acres that are now dusty desert in the dry season and muddy lakes during the rains. It is planned to distribute the controlled waters of the Artibonite through canals so as to better the lives of 160,000 peasants. The main plan of the Haitian Government also calls for agricultural schools, the co-operative use of tractors, a farmers' bank, re-forestation grain storage and the construction of roads to link farmers with the markets.

## Knowledge to Reshape a Land

SINCE the declaration of independence, Haiti has attempted to organize a complete educational system but efforts have been hindered by lack of funds and the shortage of teachers. Illiteracy—estimated at 80 to 90 %—still casts a gigantic shadow over the peasant masses. Vocational education, so important for training skilled workers, is a relative newcomer in the educational system.

Until recently there was a great difference between urban and rural education. Urban schools, modelled after French education and using imported textbooks, were little adapted to local requirements ; rural schools, run by the Department of Agriculture, have sought to link curriculum to peasant life and

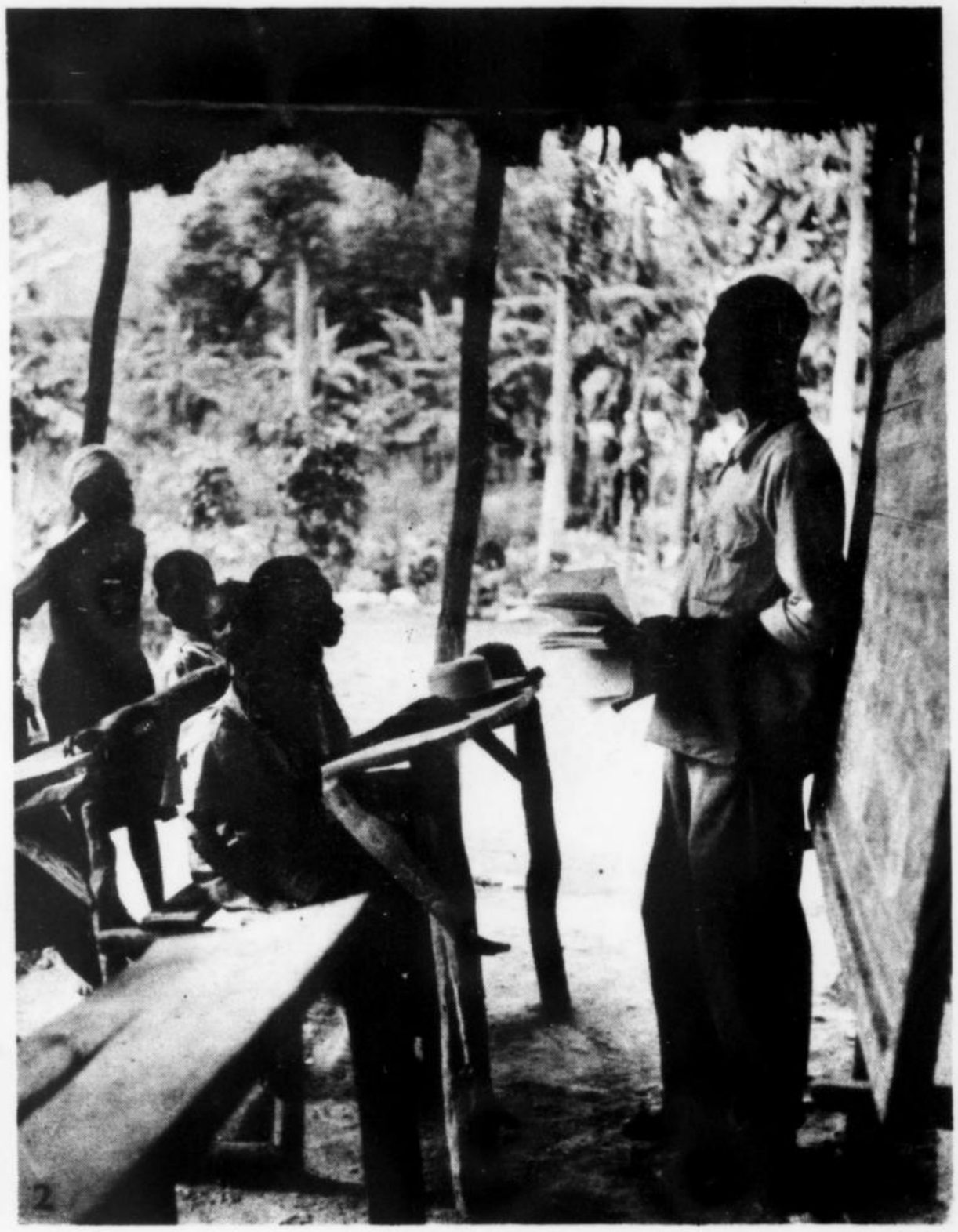
*(Continued on page 33)*

A TYPICAL RURAL HOUSE IN HAITI. HAS ONE ROOM, BARE.

FINE HAND-MADE EMBROIDERY FOR SALE IN PORT-AU-PRINCE MARKET.

*Credits : 1, 2, 3 H.D. Taylor, Ottowa ; 4) Haitian Tourist Office ; 5) UN.*

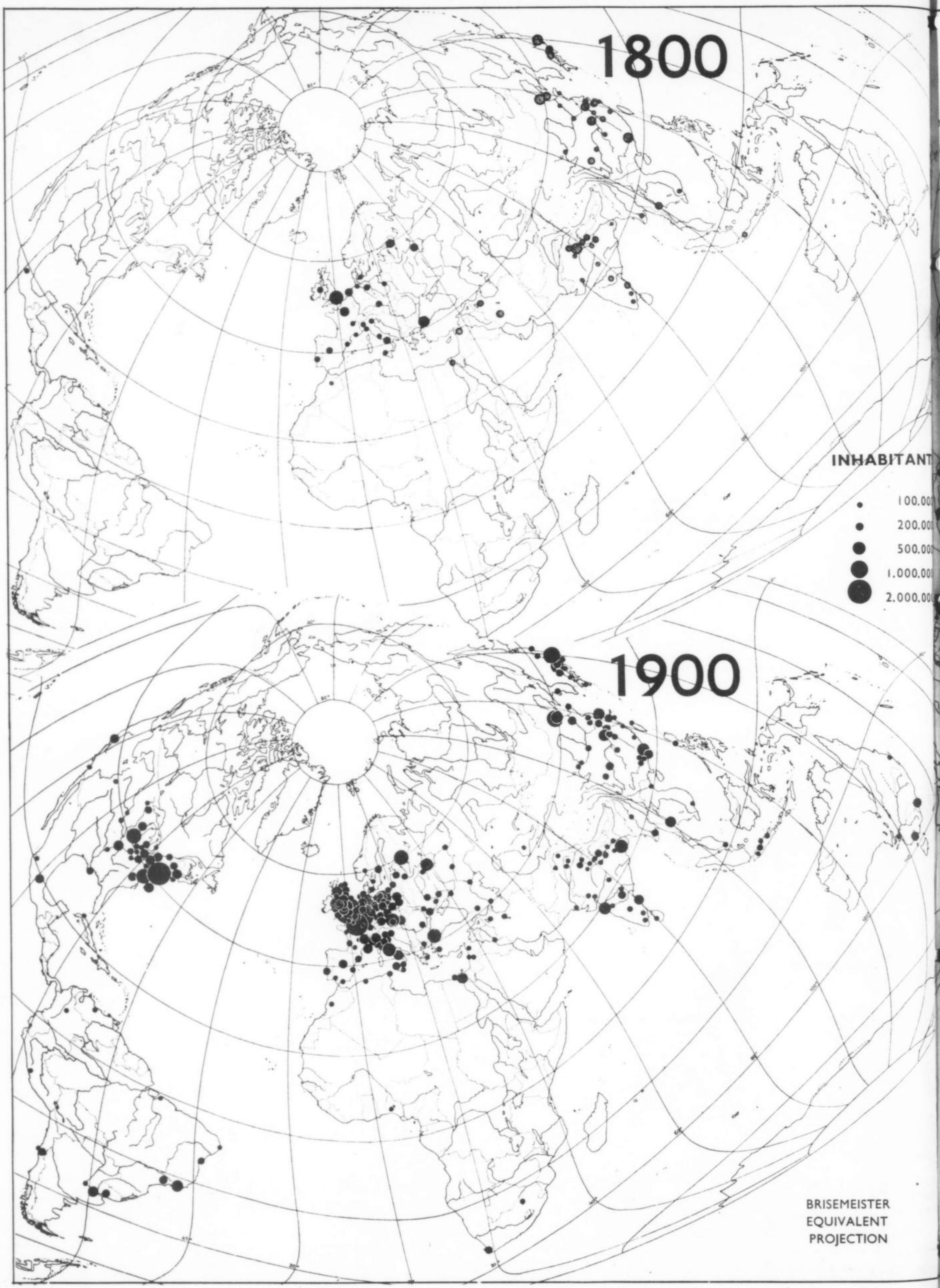
DIRT FLOOR, WOOD FRAME AND A THATCHED ROOF.

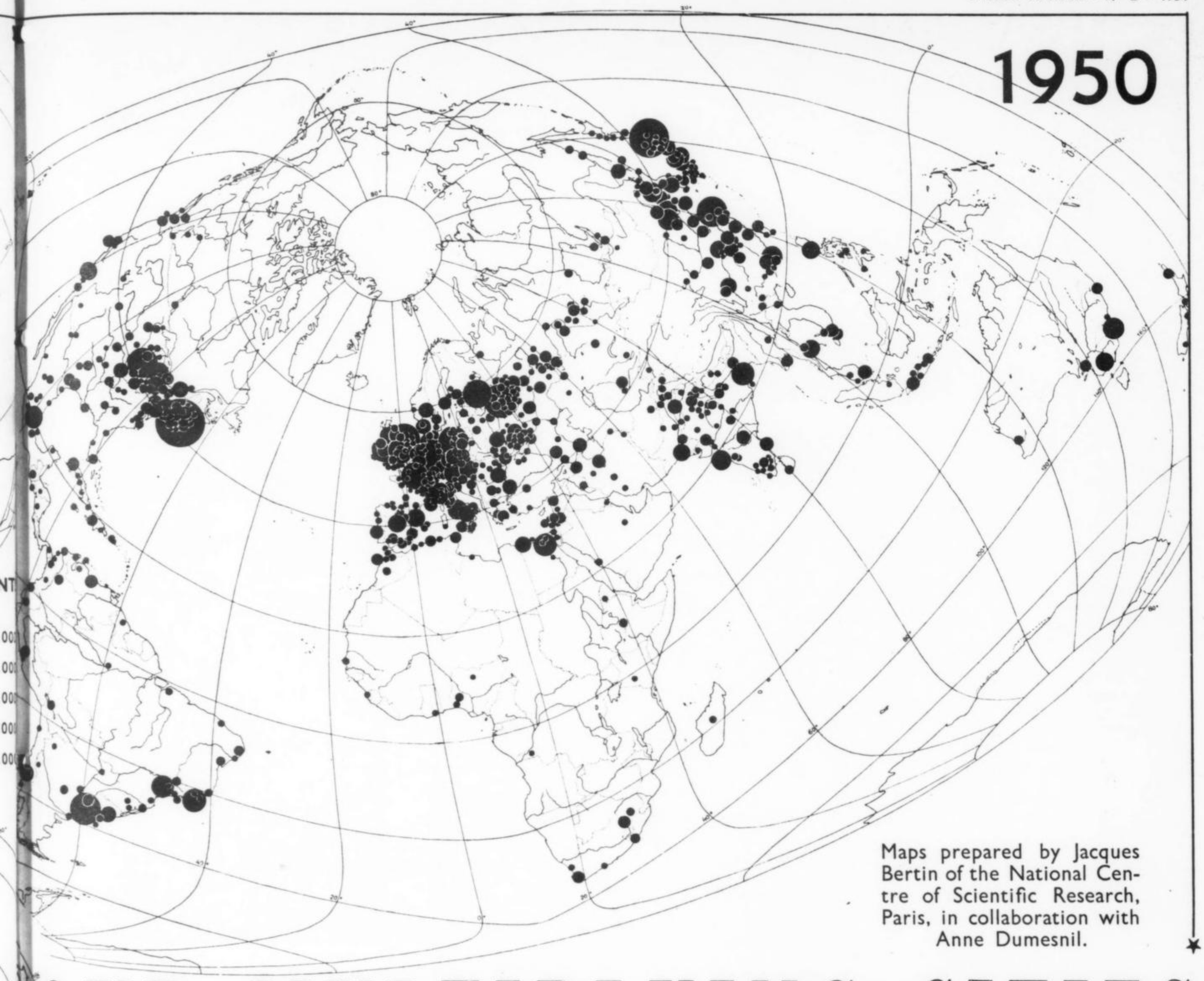


HAITI NEEDS MORE SCHOOLS, MORE TEACHERS, A MORE MODERN CURRICULUM

A TYPICAL FOLKLORE DANCE. HAITIANS DELIGHT IN SINGING AND DANCING.

SUGAR-CANE IS ONE OF THE CHIEF EXPORTS. FINE QUALITY RUM IS MADE FROM CANE JUICE.


1800
INHABITANT
100.00
200.00
500.00
1.000.00
2.000.00
1900
BRISEMEISTER
EQUIVALENT
PROJECTION




Maps prepared by Jacques Bertin of the National Centre of Scientific Research, Paris, in collaboration with Anne Dumesnil.

# OUR MULTIPLYING CITIES

## THE SWIFT-CHANGING MAP OF URBAN DEVELOPMENT

*by Charles Morazé*

WHAT is civilization ? A strange question it may seem to ask in connexion with the three maps published here for the first time. But is it really so strange and unrelated? Is it not true that most of the magnificent and fascinating objects of the past that draw millions of ordinary people to museums every year have come from sites which bear the marks of organized communities?

Even when an archaeological site of ancient objects is discovered in an area now totally desert or completely rural, it always points to a city, a centre of human activity, a converging point of trade or some social grouping.

No one would deny that agriculture and work on the land have always occupied an enormous and indispensable portion of human activity — and continue to do so today. But urban centres have been so singularly important in the development of human intercommunication, in the elaboration of such great instruments as languages, systems of numeration, calendars, the tools of countless trades, and in the creation of works of art (whether for religion or just for the sake of plain beauty) that one can well ask if the history of the development of cities is not practically synonymous with the history of the development of civilizations. Centres of religion, centres of art, centres of learning and politics, these all bear the characteristic stamp of city life.

Have cities always had the same importance, and can their importance be gauged by their size or population ? Who would venture to say that because Detroit, Lyons and Odessa have more inhabitants they are more important than was the little city of Athens at the foot of the Parthenon ?

The three maps showing the growth of the world's cities give us, therefore, no more than a tiny glimpse of a long history, and even this is quite narrow and restricted. Yet there is much that these maps can tell us with their round dots charting the surface of our planet in the short span of 150 years.

Leaving to one side the *nature* of urban influence on civilization which would make a fascinating study in itself, there is one major thing that stands out at a glance ; the tremendous increase in the number of cities in the past century and a half. In my opinion this is a revolutionary development and marks a stage in man's history as important as were the metal age and the alphabet at the dawn of civilization. For huge conglomerations, tentacular cities expanding at amazing speed pose

**Charles Morazé** *is a member of the faculty of the Institute of Political Studies, University of Paris.*

# THE CHANGING MAP OF CITY DEVELOPMENT (Cont'd)

**THE NEW PERSPECTIVE.** Air view of New York reveals new urban "façade". Here is no individual building, street or neighbourhood, but the whole city, and with it a revelation of its composition. It is typical of the unplanned town of the 19th and 20th centuries—a jumbling-together of industrial, commercial and residential structures. The smoke of its factories reduces the sunshine by almost 40 per cent. Greater New York comprises today 12 million people, the largest population of any urban region in the world. (World Wide)

problems of so complex a nature that only the most evolved techniques can hope to solve them.

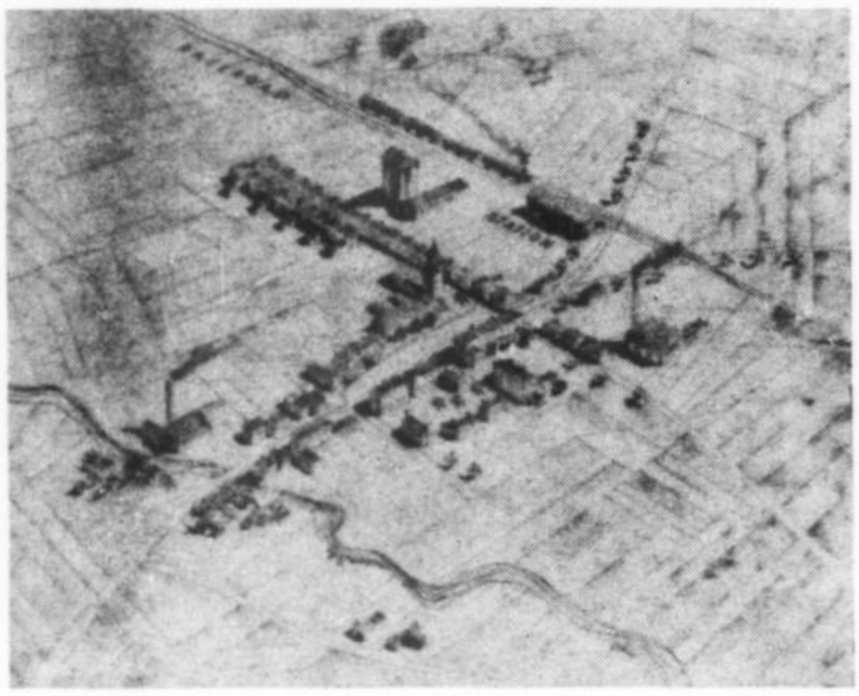
To take only one example, an incredible concentration of foodstuffs is required to keep alive the mass of city dwellers squeezed into a tiny sterile area : swift, sure highways are needed to siphon agricultural products into the towns and permit the farmer to sell his surplus; the cities in turn must produce articles which will attract the farmer in exchange for the food he supplies. Thus the growth of cities goes hand in hand with a tremendous general development, implying advances in agriculture, industry, commerce, inventions with their roots reaching out into science and all fields of human experience.

It is also true that certain cities have expanded so rapidly that they seem to have forgotten the need for beauty, and the unprecedented growth of urban developments generally has therefore given rise to a whole series of new problems of aesthetics, such as town planning, slum clearance, etc.

Thus the three maps offer many possibilities for study. They show that a new era which began at the end of the 18th century has opened in the history of town development. It is a pity that no similar maps exist of earlier centuries for these would enable us to get a better picture of the evolution of the world's cities and the rise and decline of certain cultural centres. But such maps are no easy matter to draw up, and would pro-

## STAGES OF URBANIZATION

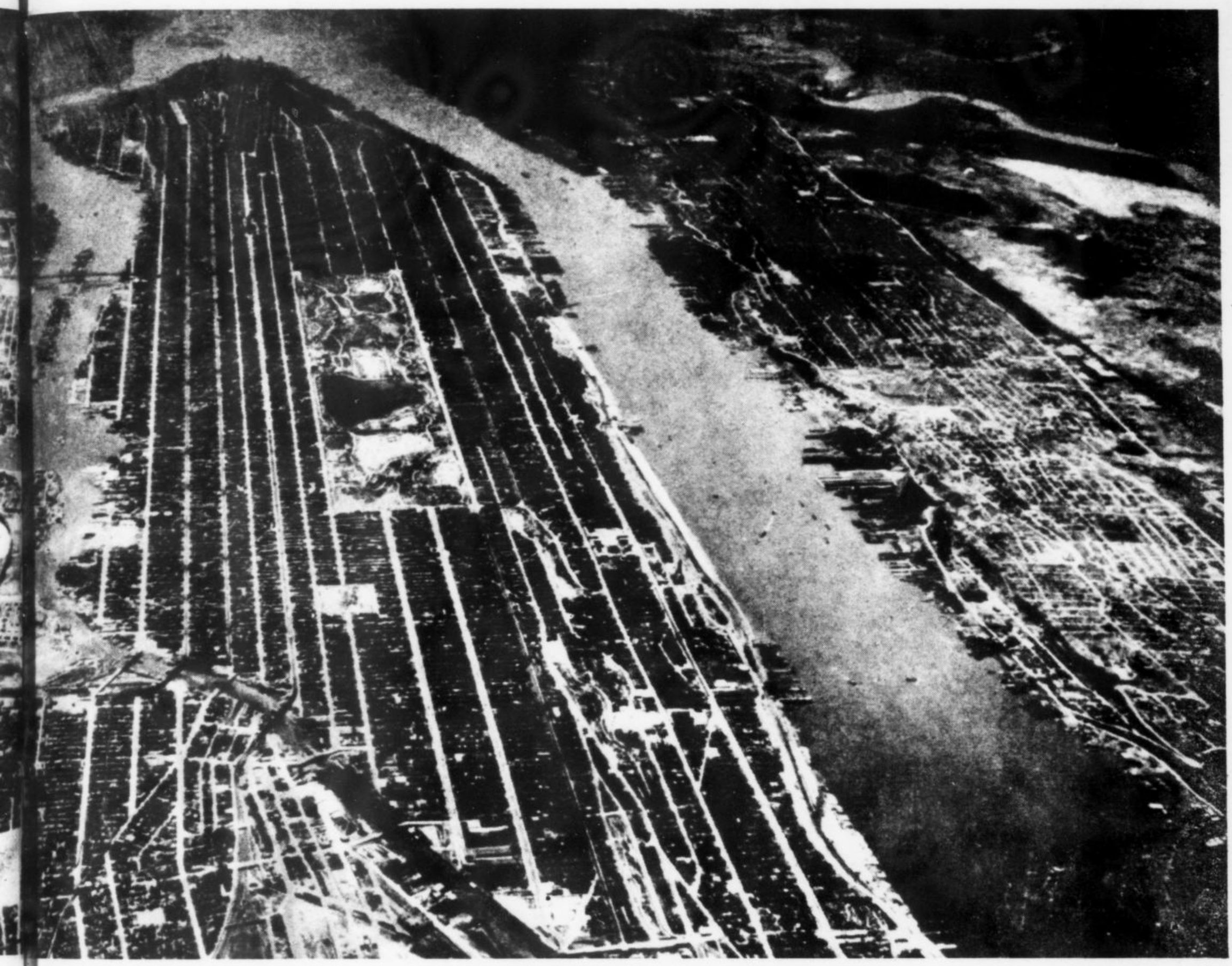
**THE URBAN NUCLEUS.** In most cases the village formed the urban nucleus. It is situated harmoniously within the landscape. Roads connect it with other villages and with farms more or less evenly distributed throughout the country. Population distribution was far more satisfactory than it became in the industrial era.




**THE RAILWAYS COME.** Railroads have caused one of the most revolutionary changes in urban development. The growth of urban population of the last century follows closely the development and growth of the means of modern transportation : the railroad, the motor car and truck, the aeroplane, and of water traffic.

**THE EARLY INDUSTRIAL TOWN.** Factories are being erected partly near the railway line, partly near the river wherever the landowner pleases. People of the surrounding villages and farms are flocking to the city, and with the depopulation of the surrounding countryside grows the overpopulation of the city.

Reproduced from " X-ray the City ! " Copyright by the author, Dr. Ernest Fooks Published by The Ruskin Press, Melbourne.



bably show no major development in any way comparable to that of the past 150 years. They would show clearly when certain cities were great in the past even though they have diminished in size and importance in recent times.

Thus, Baghdad was no more than a small town of a few thousand inhabitants in 1800 yet in the great age of Islam, it was one of the largest and most fascinating cities in the world. The same is true of Samarkand, or Ispahan and many of the mighty cities which once dotted the great routes leading from the East to the West through Central Asia.

It is doubtful whether the ancient cities of America could rival these in splendour, except perhaps the extraordinary remains of Chitchen-Itza, in Yucatan, or Cuzco, in Peru. Nevertheless, subject to these reservations, the map for 1800 would give us a fairly accurate picture of the relative density of cities several centuries ago, if we merely make a few additions in the white areas and a few deletions in some of the black areas (particularly in Western Europe).

The spread of urban settlement is a recent phenomenon, and may be briefly analysed as follows : there are two great zones of city development to the West and East of the Europe-Asia land mass. This is indicated on the 1800 map by the different shading used for the two zones, black for the west and grey for the East. The cities, in fact, differ very considerably in type. The cartographer has used different symbols because, while Europe in 1800 already had some rudimentary statistics, there was nothing on the same scale or of the same significance in the East.

As early as the 18th century, Europe had begun to take an interest in the problems of population trends — which was to lead to the periodic censuses now considered so essential. But though precise figures are lacking, certain Eastern cities must have been much larger than the great capitals of Europe. Pekin, the city of cities, or Tokyo, must have been more densely populated than London or Paris.

An 18th century French traveller tells us that China had seven cities larger than Paris. But, while in the West these cities were still young and expanding rapidly and more or less systematically with the development of a new industrial economy, the great cities of the East were already ancient. They consisted of a number of different quarters carrying on a variety of distinct activities, so that they were more like conglomerations of large villages than cities proper. In central Eurasia, there must have been large floating urban populations following the king from city to city, moving along the roads of religious pilgrimages or the great highways of commerce.

We should also note that, between the Far East, which apparently was maritime, and the extreme West, which certainly was, the towns in the central part of Europe and Asia were essentially continental, indicating that the desert and the land routes were, then, more reliable channels of civilization than the sea routes. But by 1800, maritime trade began to change the emphasis and thus the distribution of important cities. The old inland route city of Trichinopoly in southern India thus saw Madras rise and prosper on the east coast.

This development of large-scale world trade, which also accounts for the establishment of Batavia, Singapore, Hong Kong and Honolulu on the Asian seaboard and in the Pacific was coupled with the amazing growth of cities and the urban way of life in Europe. For, while Europe shipped people, capital and its economic skills to every corner of the world, its own cities multiplied, especially along the broad corridor running from densely populated England to the head of the Adriatic. The Rhine valley was transformed into a gigantic thoroughfare of towns, criss-crossed by powerful railroad lines, postal and telegraph services, which speeded business transactions and encouraged competition and even bitter rivalry.

From Europe, the great upsurge of cities spread across the Atlantic. In 1800, as the map shows, the only great metropolitan centre on the American continent was Mexico City. By 1900 it had lost its proud place (if not its historical prestige) to the mighty cities blackening

*(Continued on page 33)*

# TV PASSPORT TO EUROPE

*by Henry R. Cassirer*

PARIS TV AUDIENCES have recently been getting an entirely new view of their city's museums through a series of imaginative programmes entitled "Jewels of Paris" in which music, opera, folklore, ballet and poetry have brought museum exhibits to life in an exciting way. Later this year when a planned international TV relay network comes into operation it will be possible for people of eight European countries to exchange programmes and to get to know one another better. Photos on this page were taken during a TV gala programme staged in the Louvre Museum at the foot of the Winged Victory of Samothrace. Through telecasts of this kind, countries linked by TV will be able to share their art treasures with their neighbours. (Photos Télévision Française.)

One evening in July, 1952, we were relaxing in the sitting room of one of those two-family brick houses which are so typical of London's residential districts. Everything was there, the aspidistra plant in the bay window, the plush-covered easy chairs and, of course, the television set. The programme for the evening: A visit to Paris. The cameras took us first to the studio of a painter in the artist district of Montmartre. Then came a visit to the Louvre. We saw the statues of Michelangelo and religious sculptures of the Middle Ages. To close the visit, we went down into one of the "caves", so characteristic of Paris student life, where young people danced to the vibrating rhythm of jazz, and long-haired *femmes fatales* sang of the lives and loves of Old Paris.

When we turned the set off, we knew that we had witnessed an historic event. We had caught a glimpse of a new way for man to communicate with man, across the barriers of language and of frontiers. European television has come a long way since this beginning, and international communication is taking on a new reality as plans for future co-operation are put into practice.

THE CAMERA focuses on sculptures at the Guimet Museum of Asian Art in Paris. In this French TV programme actors helped to give movement and meaning to museum exhibits. A camera coverage of Chinese figurines, for example, faded into a Chinese girl telling one of her country's 18 th century fables. (Photo Télévision Française).

## Breaking a barrier

What struck us most, as we watched the broadcast from the Louvre, was the ability of television to overcome language barriers. Here we saw two commentators, an Englishman and a Frenchman (for the programme was seen simultaneously in France), who alternately described the works of art. If this had been radio, the English audience would have felt itself completely shut out while the French commentator spoke. But in television, viewers appreciated having more time to look at the sculptures without having to listen to the commentary. While there was some criticism of this method as being too cumbersome, the broadcast left no doubt that pictures can form a bridge between nations where sound alone would have failed.

The next step forward was taken in June 1953 when the Coronation ceremonies were broadcast from London simultaneously to four countries on the Continent, to France, Belgium, the Netherlands and Germany. A million French people watched an English Queen being crowned. Once more everything became easy to understand because Frenchmen were doing the commentary to the picture, the same picture seen by television audiences in England, Holland and Germany and accompanied by commentaries in each of their languages.

The temporary relay network which made this broadcast possible was the fruit of long preparations and considerable engineering ingenuity. The principal difficulty was that the broadcast standard in the participating countries differs basically. A television picture in England is made up of 405 lines. But in France the picture consists of 819 lines, while the Netherlands and Germany have 625 lines. It had been thought that these differences would constitute insuperable obstacles to international television broadcasts, just as different railroad gauges make it impossible for trains to travel from one system to the other without special adaptation.

But engineers succeeded in "converting" the broadcasts. The first successful conversion took place between England and France across the Channel in 1951. The second step was the broadcast of a week's programmes from Paris to Great Britain, climaxed by the July 14th celebration held in 1952. The third step was the multi-national relay of the Coronation ceremonies from England to the Continent in 1953. And the fourth step will be the two-way exchange of programmes between Great Britain, France, Belgium, the Netherlands, Germany, Switzerland and Italy, and possibly Denmark, planned for June 1954.

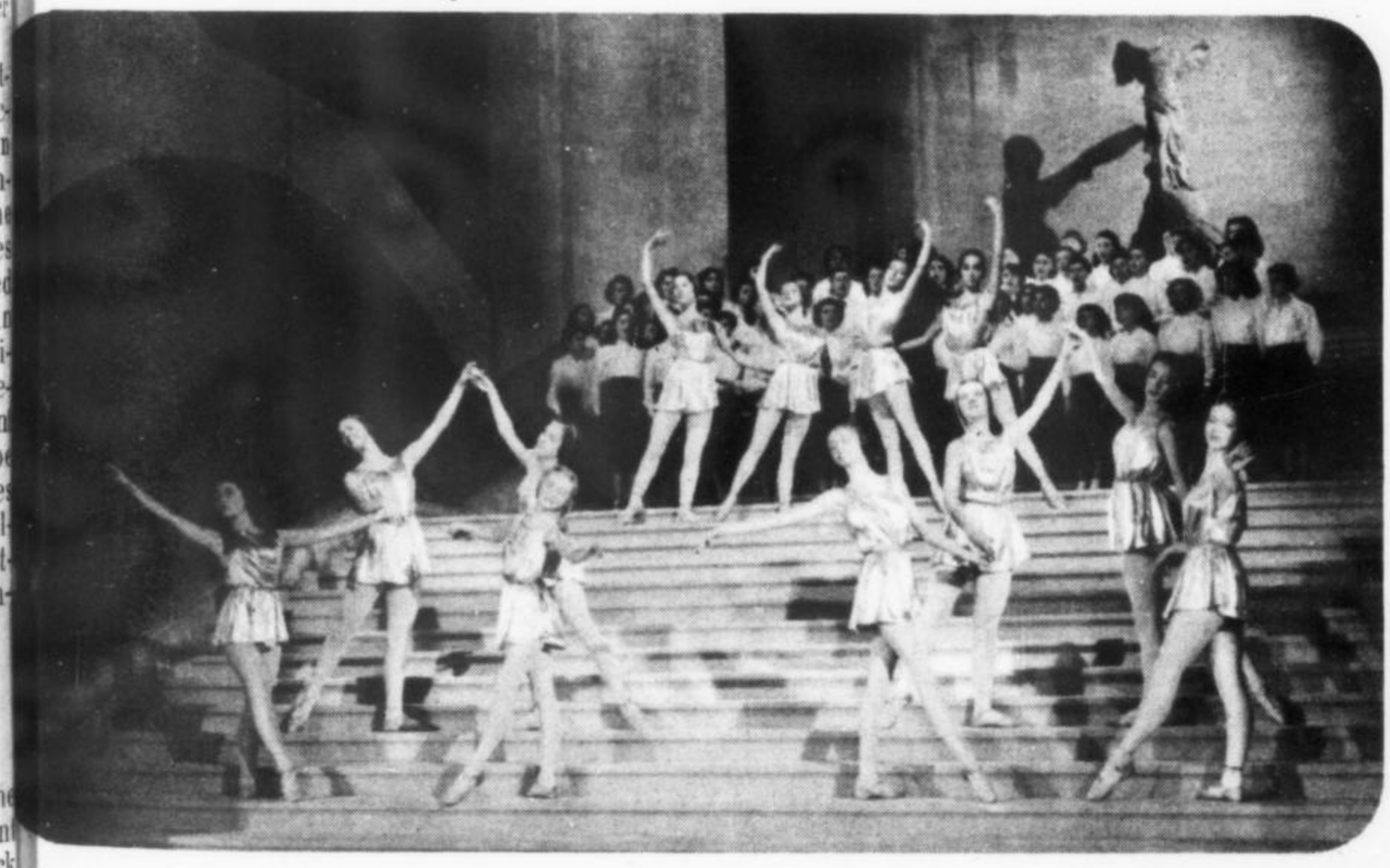
## How others live

Here is an ambitious goal : the establishment of a permanent (and very costly) relay network which links in two-way communication eight countries speaking between them six different languages, using four different definitions of the television picture and having young television organizations, many of which are only learning how to produce programmes for their own audience, let alone for other countries.

The eight countries will each produce one programme designed to give a picture of their own country, and al

of them will during the same period carry broadcasts of the international football championship games which will be played in Switzerland. A new approach will be tried out this time to overcome the language difficulties. In none of the broadcasts will there appear people who speak in their own tongue directly to the camera. Instead, the programmes will be narrated by unseen commentators whose words will be translated into the language of the country receiving the broadcast.

And what do these countries want to show to each other? Are they setting up such an elaborate network only for the broadcast of national ceremonies and spectacular events? Whether you talk to British or French, to German or Dutch producers of television programmes, you always get the same answer : we want to see how other people live and show them a slice of our own life. What interests viewers in these countries is to see the life of Madame Dupont or Mr. Smith, the way they make both ends meet, what they can buy on the market, what amusements they enjoy, how they bring up their children, how they work in railroad stations or factories, in fashion salons or on farms. And then, of course, viewers want to see the best shows each country can produce, the best entertainment. There is going to be a European competition for the applause of the European viewer.



The French television audience had a taste of this new feature of international television when "Cafe Continental", a BBC television show, was broadcast as part of the programmes carried during the Coronation period. In this programme English viewers have seen, for instance, German acrobats and Austrian dancers, Dutch magicians and French singers, as well as British entertainers. The entertainers are introduced by a French girl who lives in London and whose French accent is loved by English viewers. This show is good television in England. But it is also good entertainment elsewhere. In fact, it drives home, in its own way, that peoples are not so different whatever their language.

## Pooling Programmes

This international exchange serves a double purpose. Not only does it seek to promote better understanding between nations, but it meets the serious problems which each individual European country finds in trying to produce an adequate number of good programmes for its own audience. Everywhere there is a shortage of money, a shortage of artists and a shortage of good ideas and scripts. Europeans point out that television has developed successfully in the United States on what amounts in fact to a continental scale. They hope that similarly the great human and artistic resources of Europe will aid them in making a greater success of television on this continent.

Television is going to teach us much about the other fellow and about ourselves, and not all that we will learn will be favourable or welcome. But such is life and such are the relations between individuals and nations. If television gives us a chance to find out more about others, to adjust ourselves better to them, to learn that underneath the differences there is an even greater community, it will have contributed its share.

# HAWAII

# *Racial Crossroads of the Pacific*

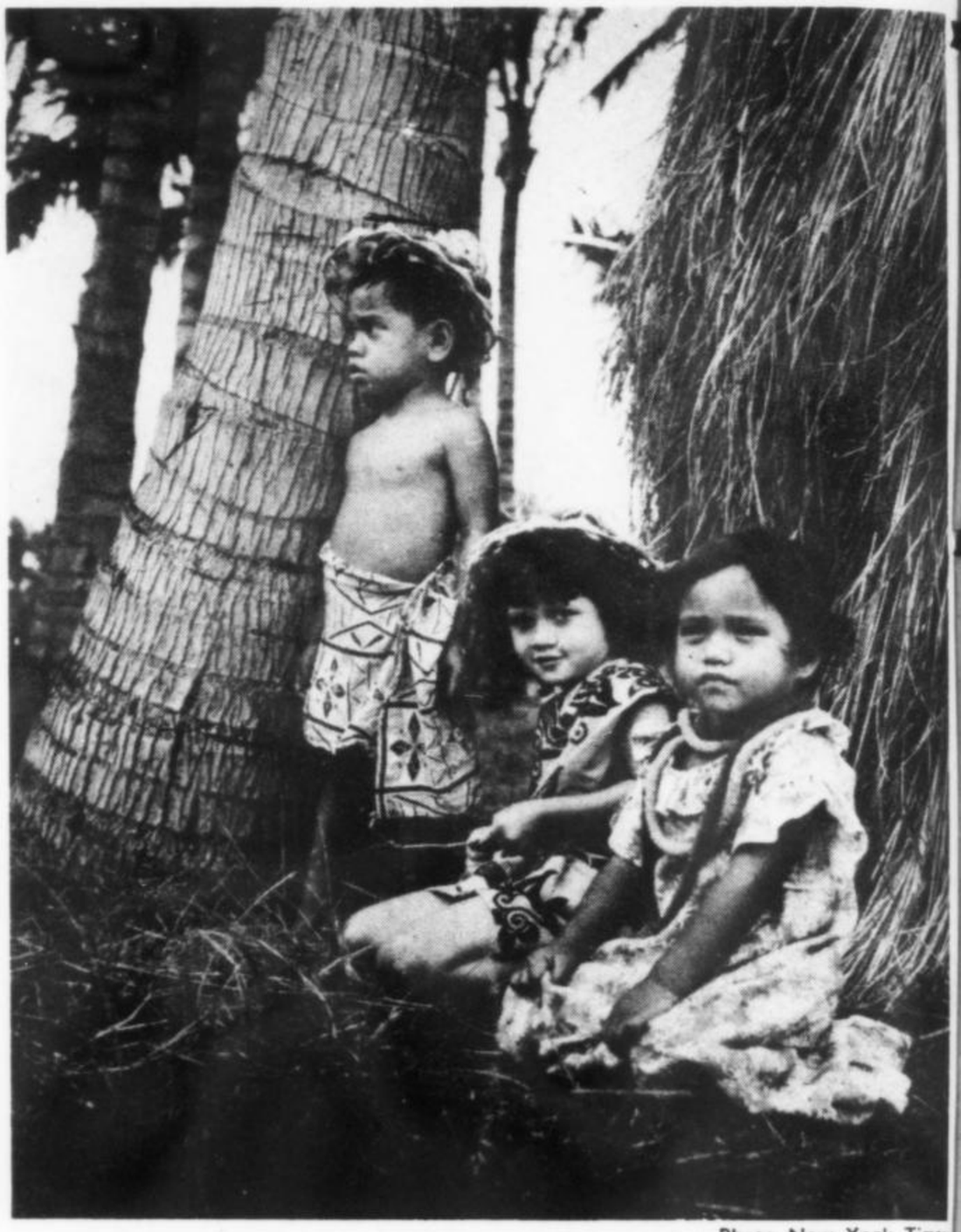


Photo New York Times

*by Harry L. Shapiro*

RACE mixture has had a field day in Hawaii. Polynesians, all kinds and degrees of Europeans and Americans, Puerto Ricans, Chinese, Japanese, Koreans, Filipinos, not to mention smaller contingents of other populations, have met here and produced a bewildering array of hybrids. The extraordinary fact about all this — extraordinary in the light of conditions in many other areas of race mixture — is the relative absence here of friction, prejudice or social rejection.

There is no colour bar in Hawaii and no legal disability based on race, although contact between the same races elsewhere has given rise to them. Why, one might ask, has Hawaii become the seat of such an amicable arrangement? The answer it seems to me, lies in the history of the Hawaiian islands and in their relation to the imperialism of the Western World.

When Captain Cook discovered the islands in 1778, he found them populous and administered by a strong feudal-like system. He made no attempt to claim them for Britain: in fact he was murdered by the natives and his expedition withdrew. By the time Vancouver and subsequent expeditions reached Hawaii, the islands had become consolidated or were rapidly becoming so under the rule of Kamehameha I.

Thus, in the early nineteenth century, when European powers were seizing every scrap of unclaimed territory to which they had access, the Hawaiian islands were able to resist these manœuvres, since they were governed by a strong monarchical government capable of maintaining its hegemony over the islands. There was no political vacuum inviting imperial expansion. Of course, the balance of power in the Pacific played a part in preserving Hawaiian independence, but where a strong centralized native government was lacking, as in the Society Islands, the Marquesas and in many other island archipelagos, these succumbed to French or British control.

When, therefore, Americans and Europeans began settling in the Hawaiian islands in the early years of the nineteenth century, drawn there by commerce, adventure or missionary enterprise, they were legally foreigners whose advancement and prosperity depended on the goodwill of the Hawaiians. To own and hold land in that feudal society required permission and special dispensation or possibly marriage with a daughter of a chief. To pursue missionary work with any hope of success, the Hawaiian chiefs and royal family had to be won over tactfully and their acquiescence sued for with the respect exacted by a ruling class.

From the very beginning of this contact with the Western World, therefore, the Hawaiians were in the position of authority. Never having been conquered, they remained the masters. Their chiefs and kings continued to be persons endowed with power and entitled to the respect and evidence of homage that their traditions demanded. Such a situation created a pattern of relationship to which the Americans and Europeans had to conform. And racial tolerance toward the Hawaiian had necessarily to become an accepted social and official pattern.

Since the potential and actual wealth of the islands — the land — remained in the hands of the native families, intermarriage was frequently an economic advantage that brought a social position to the white man which he might not otherwise easily achieve. His children, therefore, would acquire status and prestige in the beginning not so much from their white ancestry as from the status and land they inherited from their native mothers. Enough of such marriages took place to entrench halfcastes firmly in the upper social and economic levels of the population.

With the native race enjoying social and economic dominance, miscegenation with it could not lead to the social rejection of the halfcaste since to do so would also imply an intolerable re-

---

*Professor Harry L. Shapiro is Chairman of the Department of Anthropology, American Museum of Natural History, New York. He is one of the leading authorities in the United States on race mixture and the author of the volume* "Race Mixture" *just published by Unesco. (Price:* $.25, 1/6, 75 *fr.) from which the article on this page is taken.*

jection of the Hawaiian as such.

Moreover, the half-caste had family connexions with a rising class of Whites. Thus race mixture in Hawaii very early acquired an official acceptance and, publicly at least, led to no social segregation. This pattern was extremely important for the far more numerous offspring of mixed marriages on lower levels of Hawaiian society, as it fixed the terms of social tolerance under which they existed.

Later, when Chinese and Japanese labourers for the plantations began to be imported in large numbers, they entered a situation where racially at least, official tolerance was the accepted mode. Social prejudice and economic resentment against these newcomers did develop and at times became quite acute, but it could not degenerate into a crude, open, racial form since that would have involved the Hawaiians and the part-Hawaiians. The pattern of racial tolerance had to be extended to include all the various races that were joining and mingling with the Hawaiian population.

When, in 1900, the Hawaiian Kingdom came to an end and the islands were annexed by mutual agreement to the United States, the tradition of racial tolerance, established for over a century, was firmly enough implanted in the Hawaiian way of life to withstand continental influences stemming from different attitudes. This, at any rate, was true up to World War II, before the large-scale migration of mainland population in connexion with wartime activities took place. Some hints have come through that the sudden increase of settlers conditioned to another tradition has to some extent affected the situation described above, but these may merely be reflections of difficulties from re-adjustement rather than indications of a fundamental change.

While the picture drawn here of conditions in Hawaii represents an unusually benign resolution of a complex racial situation, it should not be taken to imply that race or race mixture does not exist as a factor at all in Hawaiian life. That they do is obvious from any careful consideration of that life.

It must be remembered, first of all, that the various racial groups that entered the islands as labour recruitments, came mainly in fairly considerable numbers. As such, they were settled on plantations where they naturally tended to form cultural isolates, separated from Hawaiian life by its unfamiliarity and by barriers of language. Moreover, their own tendency was to reproduce in this alien land the familiar elements of their own culture with all its values. Later, as the members of these labour groups were able to free themselves from plantation work and to establish themselves in such urban centres as Honolulu, they generally settled in tight residential sections where they could continue to enjoy the cultural security that close association with one's fellows gives.

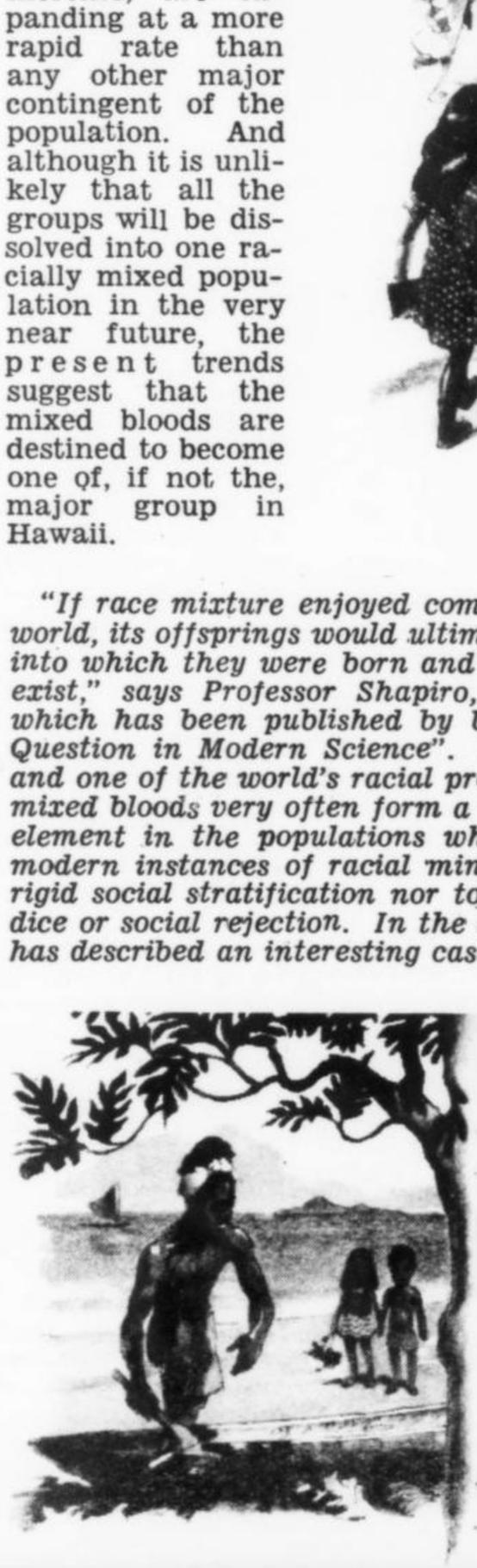
Thus some continuity of racial and cultural identity was maintained. For the most part it is a voluntary type of segregation which has, however, tended to break down to a large degree as acculturation and economic prosperity permitted. These racial and cultural entities serve, as long as they persist, to act as nuclei for their respective groups and to keep alive some of the traditions brought to the islands. While they continue to exist, they also keep alive a social centre that affects the contacts of their group and their marital patterns.

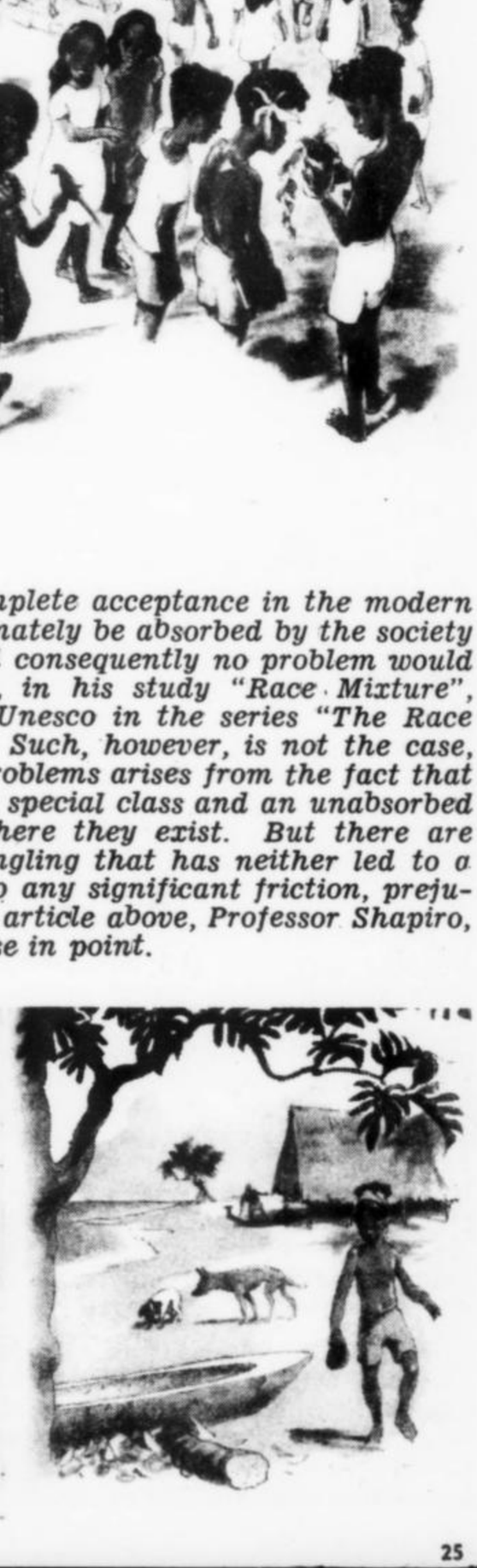
That some cohesion still exists along these lines is evident from the in-and-out mariage rates of these racial groups. It is a fairly general pattern that the immigrants tend to marry within their own group when partners are available. But, with continued residence in Hawaii, they all show an increasing inclination to marry outside the group. The rate with which this occurs varies from group to group and depends, apparently, on a number of factors too complicated to go into here.

The outmarriages, however, are not random, but follow patterns distinct for each group. To some extent these outmarriages are reflections of opportunity but also of a variety of cultural and possibly racial attitudes. The striking thing, however, is that each group reveals a stronger inclination to marry half-caste Hawaiians than any others when they do marry outside their own circle. Thus the Chinese are more likely to marry mixed Chinese-Hawaiian, while the Whites show an equally persistent trend toward Caucasian-Hawaiian mixed bloods in preference to any other group.

The mixed Hawaiians, thus, by a steady growth through primary crosses, by intermarriage with "pure" racial groups and by their own high natural increase, are expanding at a more rapid rate than any other major contingent of the population. And although it is unlikely that all the groups will be dissolved into one racially mixed population in the very near future, the present trends suggest that the mixed bloods are destined to become one of, if not the, major group in Hawaii.

*"If race mixture enjoyed complete acceptance in the modern world, its offsprings would ultimately be absorbed by the society into which they were born and consequently no problem would exist," says Professor Shapiro, in his study "Race Mixture", which has been published by Unesco in the series "The Race Question in Modern Science". Such, however, is not the case, and one of the world's racial problems arises from the fact that mixed bloods very often form a special class and an unabsorbed element in the populations where they exist. But there are modern instances of racial mingling that has neither led to a rigid social stratification nor to any significant friction, prejudice or social rejection. In the article above, Professor Shapiro, has described an interesting case in point.*





*Drawings by Tambi Larsen taken from "The Children" a book on Hawaii and other island territories in the Pacific.*

# IT WAS COLDER WHEN WE WERE YOUNGER

**RECEDING GLACIERS** in Greenland, Alaska, the Alps and elsewhere are an indication that the average world temperature is increasing. The base of the Swiss Alpine glacier shown in the centre of this photo is at an altitude of about 6,000 feet. Glacier on left is receding rapidly. Its base is nearly 1,200 higher. (Photo Swissair.)

THE changes in climate that people think they experience are seldom real. Extremes of heat or cold, of drought or rainfall, occur at intervals, many years apart. Because those of childhood seem most dramatic they are longest remembered, and we are easily tempted to compare present average weather with the remembered extremes. These extremes, however, can be expected to recur, and do not constitute a lasting change.

Nevertheless it is now quite certain that the average temperature of the inhabited parts of the earth has risen about 2°F (1°C) within the past 100 years, with most of that change since 1890.

This seems a very small change but it is important. If the average temperature of the earth should drop by only 4°F (2°C) the glaciers would again advance from the Poles and eventually cover large parts of Canada, Northern Europe and Asia. On the other hand, if the present process of warming continues to the end of this century, the melting of Arctic ice will cause a rise in the sea-level that may be troublesome on many sea-coasts. Over a longer course of time, this slow rate of change would transform the earth.

It has happened often in past ages. The earth is at least 2,000 million years old and in that time the temperature has gone up and down repeatedly. For about 99 per cent of its existence the earth was much warmer than now and tropical conditions prevailed over most of the surface. The coal deposits in England, in Siberia and Alaska, and even on the Antarctic continent, are the remains of luxuriant tropical vegetation, long since extinct. At intervals of about 250 million years there have been relatively short periods, only a few million years long, of intense cold when glaciers covered a large portion of the continents of the earth. Only ten to twenty

**SCIENCE CHRONICLE**
*by Gerald Wendt*

thousand years ago vast sheets of ice extended from the North Pole down into Germany and France, and covered all of Canada and the northern part of the United States.

We are still in the period of warming up after the last glacial age. In Greenland, in Alaska, in the Alps and elsewhere the glaciers are still receding because the snow that falls in the short and relatively mild winters does not make up for the melting of ice during the long, warm summers. In Spitzbergen the average winter temperature has risen 18°F (10°C) since 1910, and the harbour is now open 200 days a year. Where records have been kept the facts are beyond question. In Philadelphia, the rise in temperature has been 4°F (2°C) in the past century. In Montreal, Canada, in Britain and in Scandinavia, the increase has been about 2°F (1°C) since 1850.

The future of many lands depends on whether this change will go on and for how long it will continue. No one knows because no one can be sure why such changes take place. They may be due to conditions on the sun and a fluctuation in the amount of heat that reaches the earth. Or they may be caused by a shift in the tilt of the earth's axis. But there is no definite evidence for either of these two possibilities. Most experts agree that they are caused by changes in the earth's atmosphere, for which two principal possibilities have been suggested.

One of these is a change in the activity of the earth's volcanoes. A really large volcanic eruption, such as that of the island of Krakatoa in the East Indies in August of 1883, throws enormous quantities of fine ash many miles into the sky and winds carry the ash to all parts of the earth to dim the sunlight. After the eruption of Krakatoa, astronomers at the Montpellier Observatory in France noted a 10 % decrease in the amount of sunshine. For about three years the thin cloud of volcanic ash apparently prevented the full strength of the sun from reaching the earth's surface. The eruption of Krakatoa, however, was the last of the great eruptions. So the air may be clearer now and the sunshine brighter and hotter. It is possible, though not very probable, that volcanic

ash in the air is the cause of periods of cooler weather.

Nearly a century ago the British scientist John Tyndall suggested that the cause is to be found in the increase or decrease of carbon dioxide gas in the atmosphere. This theory was recently developed by Professor Gilbert N. Plass of Johns Hopkins University in a radio broadcast.

Normally, the air contains 0.03 per cent carbon dioxide. This gas acts somewhat like the glass roof of a greenhouse because it is transparent to the direct rays of the sun and lets them strike the earth and there change into radiant heat waves. These rays are absorbed by the carbon dioxide just as they are by a greenhouse roof. They do not escape into empty space but remain to warm the air and thus the earth itself.

## Tons of $Co_2$

INCREASES in the amount of carbon dioxide in the air would therefore result in a warmer climate. And the fact is that direct measurements of the carbon dioxide content of the atmosphere tend to show that the amount has increased by about 10 per cent during the past 50 years. That would nicely account for the increase in the average temperature.

But the question then becomes: what causes the carbon dioxide to vary? There are several possibilities. Green plants absorb carbon dioxide from the air and water from the earth and under the action of sunshine combine them to make sugars, starches and cellulose and thus to build their structures. About a million million tons of carbon dioxide are thus taken out of the atmosphere every year in the life process of growing plants.

But this is not a total loss because the plants, and the animals that feed upon them, eventually die and decay and in decaying the carbon dioxide is reformed and escapes back to the atmosphere. If this decay does not occur, as in the formation of coal where the plants are buried and protected from decay then the growth of plants results in a gradual loss of carbon dioxide from the air. But only some ten million tons of carbon dioxide are thus buried in the earth each year and lost to the atmosphere. It is a comparatively small amount and cannot be an important factor.

## Weathering rocks

ANOTHER influence on the carbon dioxide content of the air is geological. The weathering of rocks and their conversion into soil is to a large extent an attack upon the rocks by carbonic acid, the weak acid that forms when carbon dioxide dissolves in water. The result is a slow change of the rocks from silicates to carbonates. This process takes about 100 million tons of carbon dioxide from the air every year. But this process is balanced by another geological process. Hot springs and volcanoes pour large quantities of carbon dioxide into the air, approximately 100 million tons a year. Thus the two geological processes normally counteract each other.

But neither of them is steady. Both change with the conditions of the earth's surface. In periods of the earth's history long ago huge mountain ranges were raised so that the surface was higher and more rugged than now. This exposed new rock to weathering and in such periods the rate of removing carbon dioxide from the air is greatly increased. This means that the heat rays from the earth can more easily escape into empty space and the average temperature falls. The records of the earth's history show that periods of mountain building were followed by periods of glacier formation a few million years later.

On the other hand, in those periods of the earth's history when the land was generally flat and marshy and there was less weathering of the rocks, carbon dioxide tended to accumulate and the weather during such periods was tropical. The rise and fall of the average temperature may thus well depend on the relative rates at which carbon dioxide is removed by weathering or is supplied by springs and volcanoes.

It is interesting that this change in the carbon dioxide content would also affect the amount of rainfall. A cloud sheds its rain when there is a considerable difference of temperature between its lower and upper surfaces. With less carbon dioxide, the upper surface of the cloud cools more quickly and thus increases the rainfall. Periods of low carbon dioxide are both cooler and wetter. Periods of high carbon dioxide are hotter and dryer.

But there is one new factor that would increase the carbon dioxide content of the air. It is an effect of man's activity: the burning of coal and oil. The carbon dioxide produced by combustion is much larger than is generally realized. The burning of one ton of coal produces about two and a half tons of carbon dioxide. It is estimated that each year six thousand million tons of carbon dioxide are poured into the atmosphere, chiefly by industrial plants. This is a much larger amount than from any other cause. If all this additional carbon dioxide stays in the atmosphere it alone could account for a temperature rise of 2°F (1°C) in a century. Strange as it may seem, this is very close to the rate at which the temperature is actually rising now. Thus man himself may be responsible for the changing climate.

If this is so, and if no other process appears to counterbalance it, then the climate of the earth will become continually warmer and possibly also dryer for the next few centuries. This, in turn, means that crops such as grain, or grapes which could formerly be grown only in southern areas, will become available much nearer to the Arctic. Already in Finland and Scandinavia, farmers are ploughing fields that had lain under the ice for centuries. In Canada and Siberia, the area of permanently frozen ground is retreating toward the Pole at the rate of a hundred yards to several miles a year. Time was when Greenland and Iceland supported a flourishing culture and grapes could be cultivated in England. Such times are likely to return and vast areas of Canada, Alaska and Siberia may become available for food production.

**VOLCANIC ACTIVITY** is one suggested cause for changes in the world's climate. After the gigantic eruption of the East Indian island of Krakatoa in 1883 scientists in France noted a 10% decrease in sunshine apparently due to the thin cloud of volcanic ash which stopped the full strength of the sun from reaching the earth. Since then there have been no great eruptions so the air may be clearer and the sunshine brighter and hotter. (Photo American Overseas Lines).

# THE VIKINGS

## a new look at the 'Barbaric Nomads of the North'

*by Marcel Vanhamme*

FEW passages of history have made a greater impression on the imagination of schoolchildren than the inroads of the Vikings, thanks largely to the writers of history textbooks. Hundreds of these books have dwelt upon the terror aroused throughout Europe by the "bloodthirsty Norsemen", and "the barbaric nomads of the North", wearing their strange winged helmets and pursuing their booty with a single-minded cruelty and ferocity. Such impressions, surely calculated to strike the imagination of the young, are often intensified by citing the petition: "From the fury of the Norsemen, deliver us, good Lord."

The Vikings, or "Children of the Creeks", did undoubtedly spread terror among the harassed people torn by the dissensions that followed the death of Charlemagne, but the picture of them given by the history books is not only unfair: it is only half the story.

Considering the general standards of the time, the geography and climate of the Northern countries go far toward explaining the piracy practised by the Vikings. But these wild sea-rovers, driven to their trade, in part, by the difficulties of existence in their part of the world, came from countries with a civilization of their own. Serious historians know this, but not all of the writers of textbooks. So, to give a truer and more fitting picture of ancient Norway, a joint committee of Norwegian and Belgian history teachers met in Oslo in 1952 and drew up a series of recommendations for the authors and publishers of school books. These were designed to secure a less biased presentation of historical events affecting the two countries.

These experts had been present at the seminars organized by Unesco at Brussels in 1950 and at Sèvres in 1951 dealing with improvement of textbooks, and were therefore aware of the accomplishments of the Scandinavian countries, among others, in improving standards of history teaching on the basis of joint consultations.

One result of the Belgian-Norwegian agreement has been the presentation of an important exhibition in Brussels in February of Norway's finest examples of ancient, mediaeval and popular art. This exhibition, presenting "A Thousand Years of Viking Art", offered the general public and crowds of schoolchildren a practical lesson which enabled them to correct the false impressions they may have gained from the over-coloured accounts in certain books.

The exhibits made it clear, even to the most superficial observer, that the statements contained in many textbooks, which suffer from excessive generalization and over-abridgment, are in conflict with the facts.

Students have been amazed at the treasures yielded up by the famous tumulus of Oseberg, about two miles from the coast south of Oslo, discovered by a farmer in August 1903. Professor Gabriel Gustafson of the University of Oslo, identified the tumulus as a royal tomb dating from Viking times (750-1050 A.D.). It was in fact the last resting place of Queen Assa, known to us from the sagas, who was the grandmother of Harald Fairhair and died in 850.

The tomb was in disorder; this was probably deliberate, with a ritual purpose, to prevent the dead from disturbing the living. Archaeologists dug out what was left of an oak-built ship, 70 feet long by 16 feet wide. The galley had 30 new oars, 13 feet long, and an improved form of rudder, 9 feet long, which could be drawn up by the crew when sailing in shallow water. The mast must have stood some 42 feet high. A great number of luxuries and articles of common use were taken from this ship, including superb, finely carved state chariots, sleighs, and hundreds of objects which throw light on the everyday life of the Vikings.

Exhibits include a replica of the ship's prow, a twelfth-century wooden Madonna, beautiful boxes for the safe keeping of papers, fine wood-carvings, a section of the famous twelfth-century tapestry of Baldishol, jewellery, weapons and tools, all of faultless workmanship, and scenes depicting folk life and traditions.

How very far from the truth Augustin Thierry was when he said, in his History of the Conquest of England by the Normans, that the Scandinavians were not interested in the arts!

THE VIKINGS, as many history books depict them: "They were ruthless invaders. They stole into peaceful communities, killed, plundered and burned, and then sailed away as quickly and silently as they had come". Such accounts, historians tell us, are unjust because incomplete. They urge a closer look at Viking life.

Exhibitions of this kind, which allow children to "see history for themselves" are becoming more and more common. This seems to be one of the clearest applications of modern ideas on education, which moves ever farther from the exclusive dogmatism of the written word once so characteristic of it.

Thousands of boys and girls, for example, have travelled great distances to Tournai, the "Cradle of the French Monarchy", as Louis XIV called the Royal City, to see an exhibition of Merovingian art treasures.

Three eventful centuries have passed since the memorable day when Adrien Quinquin, a labourer chanced to drive his pick into the site of the forgotten tomb of Childeric. It contained fabulous treasures, including three hundred golden bees from the royal robe and two hundred gold coins from the king's purse. Unfortunately these priceless historical treasures were stolen and only about twenty items were recovered, including two bees and the famous mounts from the scabbard of the sword, considered essential to a knowledge of the art of the period. Some specialists think the Merovingians had not the skill to make such jewels and believe that they must have called in Byzantine artists specially, unless the latter had opened a workshop at Tournai. Other archaeologists think the Franks could have made them.

Many people have been surprised to find such a high standard of art among peoples whom they have too often been taught to regard as untutored "barbarians" with no appreciation of beauty.

The recent discovery, at Vix, a few miles from Châtillon-sur-Seine, of the tomb of a sixth-century Celtic princess or priestess, has once again brought up the question of the relations of the Northern countries with the Mediterranean world. The tomb contained a number of imported articles, mainly Etruscan and Greek, the most surprising being the wonderful bronze bowl, weighing over 460-lbs and standing over 5-feet high. It has a frieze of soldiers, surrounding chariots drawn by four horses. The Vix treasures have been on show at the Louvre Museum.

These great exhibitions on art and history help visitors to a better understanding of the inter-dependence of civilizations and, by practical demonstration, correct many errors instilled into children's minds by the old-fashioned approach to teaching or by out-dated textbooks.

---

Marcel Vanhamme *is professor of history at the Ecole Normale of the City of Brussels.*

**VILLAGE MOUNTAINEERS** on Malaita Island perform one of their traditional dances (above). When Mr. Gaudin, newly appointed acting Director of Education in the Solomons, first visited the island in 1949 he found the people distrustful of "education". Village feast (below) is being held on Vella Lavella Island, some 300 miles to the north west of Malaita. (Photos COI).

# ASSIGNMENT: SOLOMON ISLANDS

**by**

***H. W. Gaudin***

*When Mr. H.W. Gaudin, a New Zealand teacher, set off in a small motor vessel in 1949 to take on the job of Acting Director of Education in the British Solomon Islands, he knew very little about either the territory or its peoples. But he quickly became familiar with the islanders and their way of life. He found, in fact, that educational problems were indivisible from many other island problems—linguistic, cultural, economic and social.*

*Mr. Gaudin's experiences, published below, are taken from a recent issue of the "Newsletter for New Zealand Teachers Serving in the Pacific".*

★

ONE of my first assignments after arriving in Honiara, the capital of the Solomons group, was to tour the neighbouring Island of Malaita, where it was hoped to show the people that the Government really was trying to do something for them by building a school there. When I arrived in the Protectorate some of the school buildings were already complete, but there were no teachers and no pupils. Did I say no pupils? Well, that is not quite correct. By superhuman efforts five boys had been brought together. It had proved impossible to get a single other candidate from any part of the Solomons.

But I had a job to do, so a doctor and I boarded a small vessel, the "Nelly", he to do something for the yaws and malaria, and I to see what could be done to help with the education of the Malaitans. The doctor did his best to look at the diseased ones and I did mine to look at the uneducated ones. To tell the truth it was not too easy to have a look at either, for the people were so opposed to government that they thought they would be hurting it by refusing to have their diseases healed by a government doctor. They preferred to die in the bush rather than to come down and see the doctor. As for this new "education" idea, they distrusted that too.

At the beginning of our tour, on the first sign of our ship coming, a series of warning fires would spring out from each spur on the mountains, running further and further into the distance, telling every good tribesman that a government ship was on the way. As that usually meant that the District Commissioner with all his policemen was on the way to arrest tax-evaders, the men merely took to the bush till all was clear, and only the "marys" (womenfolk) remained to greet us.

However, I did manage to get a few of the chiefs from the bush when they found that there were no police aboard, and I got promises of boys for my school. Not that I put much faith in promises—there had been a lot of promises given one way and another in the past. Still, at the end of a three weeks' tour, things had begun to look up a little, and there seemed a chance that the new government school would have at least a nucleus of pupils. And so it turned out.

King George VI School, as it was eventually named, was a residential school for about 130 pupils, and was designed to produce boys for training colleges. The boys were to come from the better mission schools and to have a knowledge of elementary spoken English and the other normal subjects of a school of this type.

A curriculum was provided in which the following were the main studies: English, Arithmetic, Writing, Reading, Social Studies, Nature Study, Music and

# Assignment: Solomon Islands (Cont'd)

**EDUCATIONAL SERVICES** in the Solomons were almost entirely those of missionary schools until a government experimental school was

Physical Education. English was a necessity. In the Solomons, according to one anthropologist, there are 50 languages as different as English and French. In the school, out of the first 20 boys there were 12 different languages. There was no adequate printed material in any of these languages, so we were forced to teach in English.

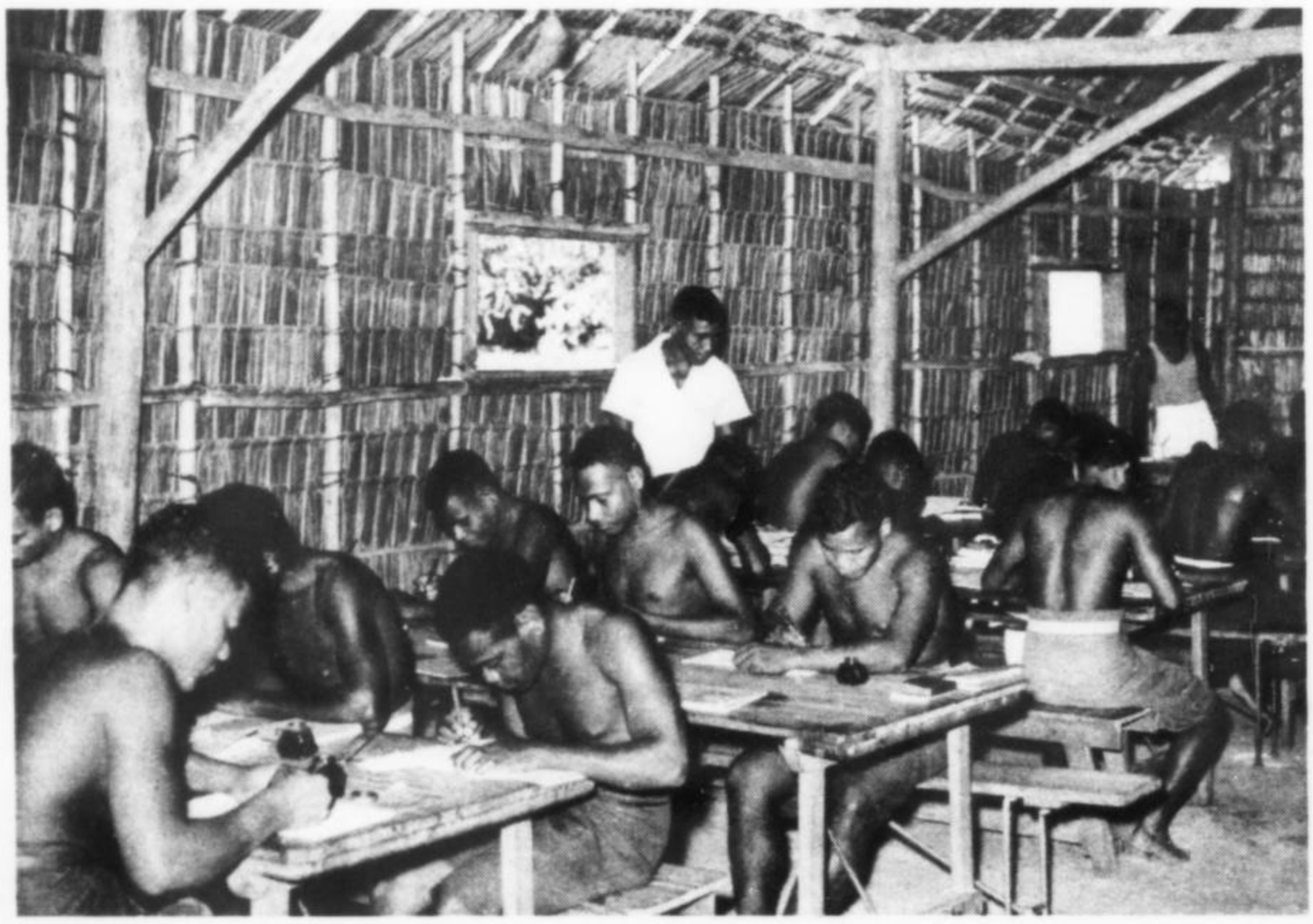
Once the King George VI School was established I had to see what could be done about other educational matters, and problems hit me in the eye from everywhere. What languages are you to teach the junior and the senior schools? What about the illiterate adults? Will the adults really be enthusiastic about their children going to school while they themselves remain ignorant? Won't they be jealous even though they profess the reverse? And what will the men think of any idea to educate the women when it will certainly mean that they will have to take over duties formerly performed by women?

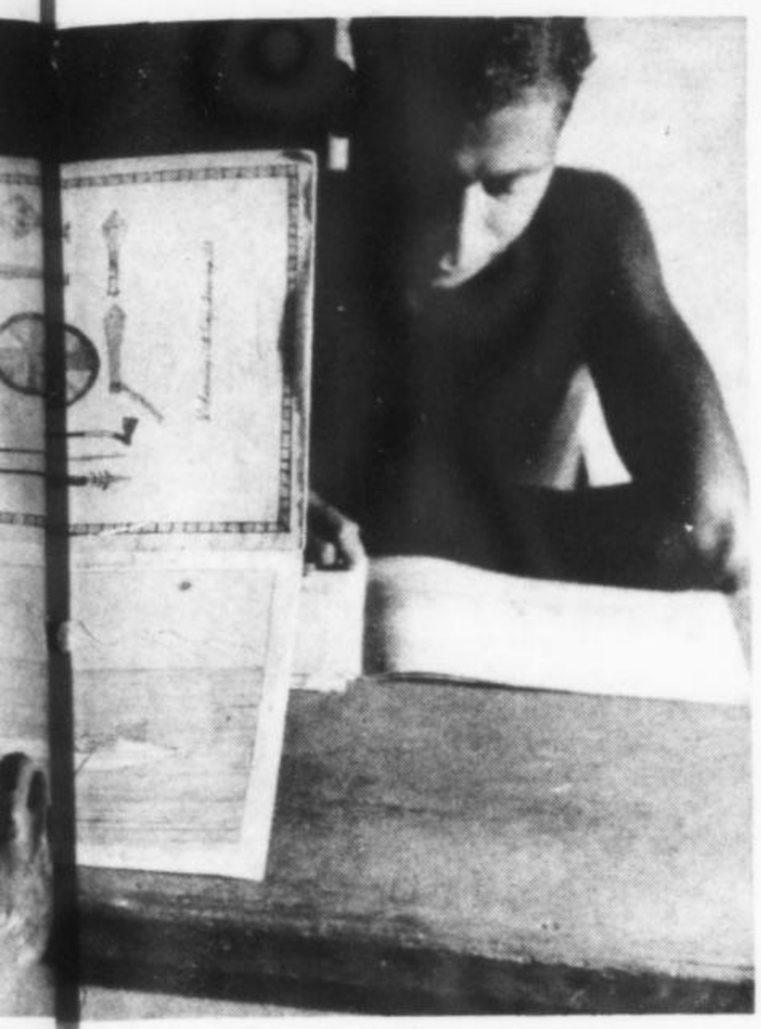
There also had to be an Education Regulation promulgated in the Solomons so designed that it would satisfy all authorities concerned. Which of the problems was most urgent? A lingua franca? Women's education? Adult education? Economic education? The Education Regulation?

As soon as the Education Regulation had been hammered into shape—not without many struggles and concessions on all sides—I decided that the best policy for the infant Education Department was to establish a nucleus of better government schools and to prosecute a programme of Mass Education. Mass Education is a technique whereby in the cheapest and quickest way backward areas are given a minimum standard of education in various aspects of social life—literacy, health and economics are the three facets of the one problem. The facet I was interested in, of course, was literacy. Here is how I went about my programme.

I decided that the principles of Mass Education as being now carried out in all backward colonial areas would be applicable to the Solomons with certain modifications. To shorten the story I will take you with me on tour to one of the Mass Education Pilot Schemes which I helped to inaugurate in the Solomons. My aim was to bring literacy in the native tongue to the adults of the area. The Agricultural Department had schemes of rice-growing and so on to improve the material well-being of the

**MELANESIAN STUDENTS** impressed Mr. Gaudin, who began the first mass education campaigns in the Solomons, by the speed with which they learned to read and write their language. Mission school (left) is established on Gela Island. Contact with Solomons by white men was first made by explorer Alvari de Mendana who sighted landfall at Santa Ysabel Island in 1568. He was convinced he had discovered an El Dorado, the "Isles of King





opened on Malaita Island in 1950. The boy completing a drawing of an island canoe is a third year student at a missionary school on Ugi Island.

people so that they could afford the luxuries of education that they desired; the Medical Department had plans for maternity annexes and elementary hygiene to lower the horrid infant mortality rate of 50 per cent. But I won't deal with anything but the facet I was mainly concerned with.

We loaded all our paraphernalia onto our ship. We took food for four or five weeks, our bedding, and my precious rifle that I used for getting fresh meat—pigeons. Then, late at night so as to have a calm crossing, we set out from the war-torn shores of Guadalcanal for Malaita. Along the coast we steamed to the village of Hauhui situated in one of the wildest parts of a wild island, among the depressed and dwindling Areare tribes. My wife came too, and so did Peter, aged 11, on the theory that a little real education in an Areare village wouldn't hurt him—and it didn't either.

At Hauhui we unloaded the ship, for the coast is open and the ship cannot stay off-shore to serve as a base; then it steamed off; we were alone on the wildest island of the Solomons with no European nearer than several hours steaming. We couldn't speak a word of the language. We had come to give the natives that mysterious "something" that the District Commissioner had been filling their ears with for months now—Mass Education.

They all know the word. They had been told that Mass Education was something that would help them, but that they would first have to help themselves and pay either with money or work towards it, although, goodness knows they have little enough to give in the way of money. But we did expect labour from them—labour for the new school, labour for the maternity annexe, labour for the new rice field—rice, that wonderful food they like so much, but never grow although the climate is quite suitable.

We had to teach these people—particularly the older ones—to read and write using the "each one teach one" technique used by some of the more successful organizers of Mass Education projects in other Colonial areas. The idea is that as soon as a man knows, say, the letter "a", he is to teach this to another man who is more ignorant than he is, and so on by a cumulative process.

That night by the light of the ubiquitous kerosene pressure lamp, seen everywhere in the less populous parts of the colonial empire, in the palpable blackness of the equatorial night the villagers, silently on bare feet, padded into the "church" that was to be the centre of our activities.

## " Marys " join the class

At the inaugural campaign the villagers were avid to learn and were prepared to sit by the hour, working fiercely all the time. All reading was to be done in the native tongue of the village, a dialect of the Areare language spoken, as is normal in the Solomons, by only a thousand or two people. There were only about 19 sounds that I could distinguish, and probably only 18, as the "l" and the "r" which they professed to be able to distinguish were interchangeable. Probably a skilled linguist would have distinguished more, but whether that would have made the learning easier I doubt.

Just as in English, the people soon learned to distinguish the look of the work and did not bother about the individual letters. But here is a fact that will amaze those who have never attempted to make adults start from scratch and learn to read—in less than a week the more able members of the group were able to read simple words in their own language, which is completely phonetic, and these were using the "each one teach one" technique to instruct their neighbours.

The women were there too. This was a minor triumph, as women normally took little part in the social life of the village, and it had taken a long time to persuade the men that it was a good thing for the "marys" to be educated. When the women did get into class they were so fiercely proud of the honour that they were considerably better students than the men, in spite of the fact that they usually had babies hanging round their necks in a sort of shawl. The only time they stopped working was in the brief moment it took to soothe the baby when he cried: to soothe it in the age-old way. No false modesty here.

In a very short time there were enough people in the village who could read words in their own language slowly and it was now time to produce something interesting for them to read. This problem was not nearly so formidable as might be imagined. To be sure I did not know the language—nor did any available white person ; nor for that matter, was there much use in trying to learn the multitudinous languages of the Solomons, and there was no printed matter available in Areare. But some of the men spoke pidgin and so did I.

## Dog chases cat

To get a story I merely drew a picture of, say, a dog chasing a cat up a tree, and showing it to one of the more intelligent men, (the women didn't usually speak pidgin) asked him to relate the story in language "blong him". This I wrote down phonetically, and in no time had plenty of simple "stories".When these stories were tested on another member of the tribe, who could repeat to me in pidgin what I had told him in his own tongue. I had checked that the sentence was correct. While all this was going on my wife was busy making suitable drawings and reproducing the whole thing on a "Fordigraph" duplicator.

On the momentous night when these simple stories were first issued to the class there was a hushed gasp as the implications struck home, and then a steadily growing roar of voices as everyone in the room started to read aloud, or to help his more ignorant neighbour.

For the first time in their history these people had read a story in their native language. The psychological effect seemed enormous, as these adults, who all their lives had admired the occasional villager who had been to a mission school and learnt to read a few words in English from the Bible, realized that it was possible, in fact fairly simple, for them to learn to read in their own tongue. They were visibly excited.

In a month the majority of the adults could read slowly in Areare, and, although writing progressed more slowly, all could draw the nineteen letters of the alphabet, and in that way slowly make words. The more able students even wrote letters and stories.

## Melting stone-age

In my considered view the only hope of making this under-privileged people melt into the European culture which is fast enveloping its stone-age one, is to get a basic minimum of literacy instilled into the people, particularly the adults. It is little use expecting the young generation to accomplish much in a village ruled entirely by the older and completely illiterate generation.

First of all let the people be able to read and write, at least in their own tongue. This is not a long business, at any rate the reading part of it, and then it will be easier to bring to the villages propaganda so that the old agricultural methods will be improved; so that that modern marvel, the hoe, will take the place of the digging stick ; so that schools and hospitals will be built by community effort and money subscribed for their operation ; in short, so that the peoples of under-developed areas may make haste to join the new culture.

Solomon". After this, no Europeans visited the islands for two centuries. Village "green" (right) is at Kia, on Ysabel Island. (Photos COI).

## Kaleidoscope

*(Continued from page 9)*

wooden mortars, to the accompaniment of a melancholy chant. Rhythm in the 'work songs' sung by the groups of peasants, the *combites*, as their picks strike down in unison into the rich soil, preparing it for the coming seed time". All this, surely, forms part of the law and essence of our Negro life.

Again, could anything be more typically Haitian than the passion for dancing shared by the great mass of the population, in town and country alike—for the religious dances of voodoo and for the secular dances of the *rara* (1), the mahi and the congo ?

Even the least observant onlooker is struck by the infectious delight displayed by the spectators during the sacred dances in which, as we have written elsewhere, "the gods may, on occasion, usurp the bodies of mortals and borrow their voices to proclaim, with delirious excitement, their right to share in the ecstatic performance". Dances of enchantment, where the frantic beating of the drums and the deafening clamour of voices communicate to the spellbound audience the madness of crazy, fantastic motion. Hypnotic dances, where the performers are so agile and supple that their bodies seem jointless. Exhausting dances, where intoxication of sound, combined with Bacchic uproar of the "possessed", smites the quivering, dust-enveloped audience with what would appear to be mass dementia.

Another thing too, must be recognized as an expression of the collective spirit—the new manifestations of "primitive" painting and sculpture which, thanks to the initiative of the American, Mr. De Witt Peters, have won recognition as part of our spiritual heritage.

The work of the Haitian primitive painters has developed along extraordinarily realistic, and zestful lines, bright colours and simplicity of design imparting a special feature to this fresh evidence of the Haitian people's marked artistic gifts.

All this establishes the dazzlingly varied nature of Haitian culture, which even the most superficial observer cannot ignore and in which the tourist seeking "local colour" cannot but delight.

In my Father's house are many mansions, said the Nazarean.

(1) *Peasant carnival.*

## Haïti and the U. N.

*(Continued from page 13)*

Agriculture. His knowledge of the Haitian and his respect for human values have enabled him to talk with the peasants and convince them of the need, not only for themselves but for their children and their children's children, to prevent the soil from disappearing beneath their feet. It is obvious to all who travel about the country that important work has been done, not only by the State but through the voluntary and clear sighted help given by individual people.

**Fish breeding.** For some time now fish breeding ponds have existed more or less throughout the country. Some are on private property, but everyone who has the necessary means will soon be able to take part in the fish breeding programme, if the experts' advice about the nature of the land is followed. Only salty land, unsuitable for cultivation, is used for fish ponds. Specimens of fish, sent to us from Africa and Israel, have been able to adapt themselves to local conditions. Living as we do on the edge of an ocean abounding in fish, we should benefit from the advice of a fishery expert, who could also assist us by introducing new methods of curing.

Again, we should consider introducing, even as a school subject, practical processes for preserving meat, fruit and food in general.

Whether on questions of grain storage and methods of silo building, of establishing a school for hotel keeping, of technical training, stockbreeding, audio-visual education or statistics, there are certain methods of approach which must be observed. Everything must be seen, discussed and considered on a Haitian scale. Where a carpenter is to be trained, it is unnecessary, for example, for an apprentice to start by learning to operate an electric saw, which he will rarely have occasion to use. In building a silo, there may in a given region be reasons — economy, transport, etc. — for using easily available material. In rural education, the teacher must be able to chat with a man who is said to be tricky, backward and superstitious but whose conscience and dignity are very much alive; whose mind is ready to show appreciation, and his heart to give affection.

## Charters and Freedom

*(Continued from page 11)*

Meeting at the "sacred city" of Gonaives in November 1950 for the great task of giving the Haitian people a democratic Constitution "safeguarding its rights and freedoms", the Constituent Assembly, followed the liberal tradition of our first legislators and endeavoured to model the new Constitution, so far as possible, on the democratic ideal proclaimed in Abraham Lincoln's famous words: "Government of the people, by the people, for the people."

The Assembly granted Haitian women the right to vote and drew up detailed regulations on such matters as marriage, the family, children, family property, the provision of education at all levels, the protection of agricultural and urban workers, rural public order, rural branch banks and banks for urban workers, social security, public health and poor law administration.

The Constitution of 25 November 1950 now in force is designed to give the Haitian people a tool for the building of a free, peaceful and prosperous civilization based on collaboration between the social classes and co-operation between the nations. It gives the Government a legal and social programme for transforming Haiti into a modern State. As the Message from the Constituent Assembly to the Haitian people stated: "'the State must seek to improve public health, raise the living standards of all sections of the population, and organize an educational system based on the principles of liberty, morality, civic responsibility and human solidarity and providing equal opportunities for all, so that every individual, according to his gifts and merits, may share in the advantages offered by his national community and enjoy the benefits of the intellectual, literary, artistic, scientific and technical progress made throughout the world."

The Government of Mr. Paul E. Magloire has, since December 6 1950, been striving earnestly for the implementation of this programme which is so completely in line with the United Nations Charter. In this task it relies on the full collaboration of the United Nations.

## City Development

*(Continued from page 21)*

the Eastern sea-board of the United States and spreading inland as far as Chicago.

Meanwhile great Atlantic and Pacific ports were being established on the coasts of South America with the arrival of increasing settlers from Europe. On the coasts of Africa, too, the same was happening. First, Cape Town was built by the white man as a beacon of beauty to shipweary seamen, then, perhaps as a consequence of the deplorable slave-trade, the Negro constructed the gigantic town of Abeokuta in Nigeria — a typical example of the rise of urban development in the "Dark Continent". At the same time, old Islamic cities, such as Aleppo, maintained their position or, like Cairo, revived. But the impact of neighbouring Europe makes this less surprising.

The changes are important therefore between 1800 and 1900. But what a difference there is when we come to the next fifty years ! The 20th century is marked by a veritable profusion of urban development despite the havoc wrought by the two most terrible wars mankind has ever known. In spite of all the destruction, the map presents the 20th century as constructive, as if the increase in destructive power were but the reverse side of man's new capacity for building.

What is particularly striking is the enormous eastward expansion of the European city belt. The great Russian cities date back only to the 19th century but, in the 20th, they developed into a series of great conglomerations strung out along the major routes crossing Siberia, and in a sense are the modern northern equivalents of the towns on the ancient southern routes of Central Asia.

★

*The three maps published on the centre pages are part of a series which will be used to illustrate a new history of mankind.*

*The preparation of this history has been entrusted by Unesco to the International Commission for a Scientific and Cultural History of Mankind. The Commission considers the three maps as still in the "working document" stage, and they are therefore being circulated to specialists in different parts of the world for possible revision and completion.*

*Similarly, for the text of the History, the Commission is publishing the "Journal of World History", a quarterly review in English, French and Spanish edited by Professor Lucien Febvre of the famed College de France.*

*The History of Mankind will seek to present the scientific and cultural story of the world, free from national bias, and show the efforts of the men and peoples who fashioned the tools of modern society.*

A group of Haïtian peasants follow an unpaved road leading toward a nearby village market.
(Photo D. Colomb)

# HAITI TODAY (Cont'd from page 16)

problems. Unesco and other U.N. agencies are helping Haitian authorities in an effort to surmount the formidable obstacle the country faces to eradicate illiteracy, provide vocational training and improve the economic and social retardation of its rural areas. For the major educational problem in Haiti remains that of the rural school. An agricultural country, depending almost exclusively on its production of coffee, sugar, bananas, cotton, and similar crops for subsistence, Haiti is compelled to try to intensify its agricultural effort through educating the peasants in modern methods of cultivation and soil conservation.

Until the problem of rural education is satisfactorily solved, Haiti seems destined to remain a desperately poor country. The converse of this statement is also true, for Haitian economics and education are inextricably linked. Progress has been made in recent years but the facts remain that four out of five peasant children never attend school; that teachers' salaries are inadequate; that many school buildings are hopelessly unsatisfactory; that equipment and textbooks are often unobtainable.

Only in recent years has real attention been paid to the provision of schools. The present five-year plan calling for an additional 327 elementary, 12 secondary and 15 professional schools cannot meet the full needs of the people. But to have established this goal and appropriated $ 5,000,000 is a tremendous stride forward in the battle against illiteracy.

Education is compulsory for children of seven to fourteen years but the law is rarely enforced. The reasons: A shortage of schools; the dispersion of rural communities; the crowding of existing schools ; a serious teacher shortage.

Moreover, the language problem continues to plague Haitian educators. The official language of the Republic is French, but all Haitians understand, and most Haitians speak, Creole. Creole is now becoming a written language for the first time, but there are four different spellings and a great lack of textbooks for teaching it.

Another major problem has been the transformation of the teaching methods and subject matter. Today such subjects as health, sanitation and home economics are being given equal emphasis with the three R's. Schools in both urban and rural areas serve as adult centres in the evening. Students may range in age from 12 to 75.

What have these efforts achieved so far? Superficially the results are not immediately apparent. A closer look reveals striking changes. For the first time, peasants have feelings of pride and dignity as they sign their own names. The toil and austerity of life is slowly alleviated as they learn new techniques of irrigation, soil conservation, planting and economics. As health fundamentals are explained to parents, fewer children die and energy is no longer sapped by disease. The protection of law and the rights of the citizen are made known. Men begin to understand that knowledge gives them power to control their way of life. Mechanization, only possible with a literate population, is within grasp. A new energy —knowledge—is reshaping the face of the land.

## A People's Art Reborn

DURING the past decade Haiti has achieved fame by a veritable explosion of artistic talent which has amazed critics from New York to Paris and beyond. The original exponents of this art were simple men. They included a cobbler, a taxi-driver, a voodoo priest, a book-keeper, a carpenter and a tailor, all of them making a scant living, but with one thing in common. They were able to translate their sorrows, their beliefs, their joys, their patriotic and emotional experiences into pictures of powerful simplicity, utter sincerity and enchantingly decorative effect.

The man responsible for bringing together all this talent, guiding it and revealing it to the world was an American, De Witt Peters. When he founded the Centre d'Art, at Port-au-Prince in 1944 this American painter had only a slight interest in the Haiti's contemporary "primitives". Then, following an exhibition in which the works of three of the "popular" painters were shown, he began to follow and encourage their work more closely. From this has grown a powerful movement of popular art in Haiti in which the names of men like Hector Hyppolite, a former voodoo priest, Philome Obin, Louverture Poisson and Wilson Bigaud stand out.

Haiti has produced an interesting body of literature, particularly in the field of poetry. Haitian poets have been influenced by French styles, but their rich local colour gives their poetry a distinctively national character. Oustanding poets are Jacques Roumain, Léon Laleau. The Marcelin brothers Pierre and Philippe Thoby won fame in 1943 when their peasant novel *Canapé-Vert* was awarded first prize in a Latin American Novel Contest and was translated into English.

# From the Unesco Newsroom

**PERIPATETIC JAPANESE ART:** Unesco has organized travelling exhibitions of 17th to 19th century Japanese woodprints. These are now touring 14 countries in Europe, Asia and the Americas.

★ **BARGING INTO CLASS :** *Holland has set up 10 schools and 21 special classes on the country's network of waterways to cater for children of bargemen who are "passing through".*

**ISLAMIC GIVE AND TAKE:** Pakistan and Turkey have signed a ten-year cultural agreement. Pakistanis and Turks will now learn more about each other through exchange lectures, films, translations of books and folk songs.

★ **ARABIC RAISED DOTS:** *The first Braille lending library in the Middle East is being created as part of a new rehabilitation centre for the blind of this region recently set up near Cairo by Egypt and the U.N.*

**COUNTRY TEACHERS:** The problems of preparing rural teachers for their jobs is the subject of a new Unesco book, "The Training of Rural Teachers", with detailed studies written by educators from Brazil, Gold Coast, India and Mexico. The book is inspired by Unesco's concern with rural education, the fight against illiteracy and the spread of compulsory primary education generally. Price: $ 1.25; 7/6; 350 fr. frs.

★ **NO MORE TAXES:** *The United Kingdom has joined 16 other nations in applying the Unesco-sponsored international agreement which abolishes import duties on educational, scientific and cultural materials such as books, newspapers, magazines, works of art, music scores and articles for the blind.*

**WOMEN ADMITTED:** Women's rights in Jordan have marked a new step forward with the opening of the first women's teachers' training college at Ramallah, near Jerusalem.

★ **SCREENS FOR FARMERS:** *TV Clubs in rural France are experimenting with television as an aid to better farming. Programmes prepared by Unesco, the French TV network and Education and Agriculture authorities are being tried out on rural audiences, and results are being followed closely.*

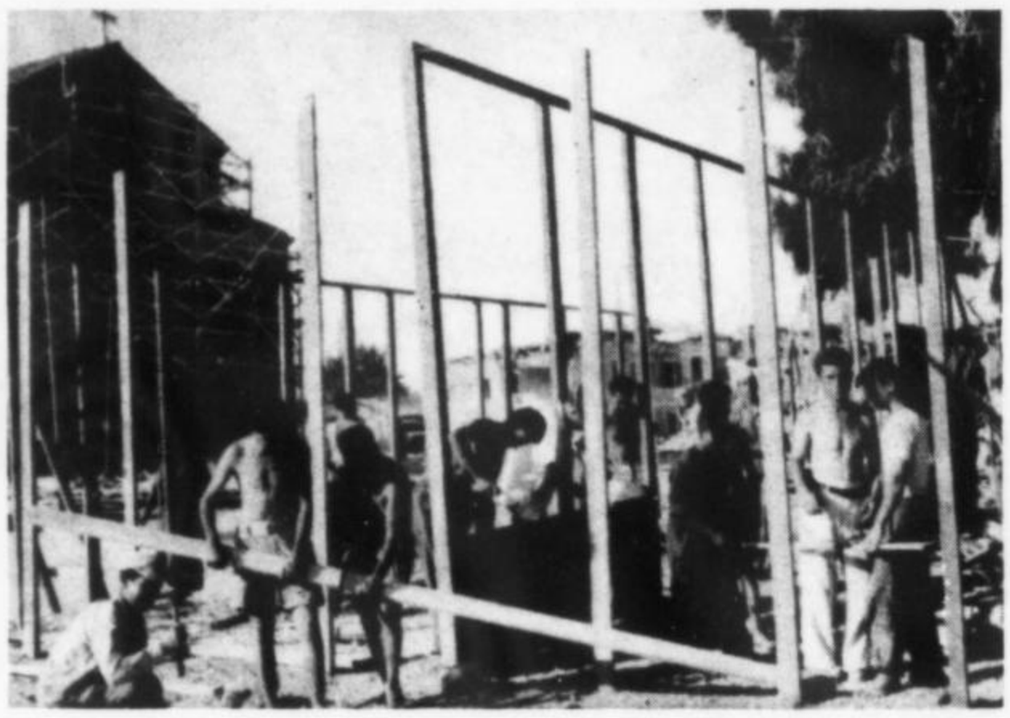
**WHERE'S TEACHER?** The teacher shortage in the United States is growing according to the International Bureau of Education. Over 1,500,000 children entered school last autum requiring a total of at least 116,000 new teachers to meet both the increase in enrollment and replace retiring teachers, but less than half were available.

★ **EDUCATION BUDGET UP:** *Pakistan will spend* £130,000,000 *on education at all levels from primary school to universities according to a new six-year development plan. Special centres for Islamic Research, Psychology, Fine Arts and Library Archives are also to be established.*

**SIAMESE CENTRE:** A "Thailand-Unesco Fundamental Education Centre" is to be set up in Ubol, Thailand, following a recent technical assistance agreement. Four specialized agencies and the U.N. will co-operate in the project. They will survey social and economic conditions, train local educators and field workers in health, agriculture, home industries, social welfare and rural education and prepare new teaching materials.

★ **ATOMS FOR PEACE:** *The Government of the United Kingdom is the first to ratify the Convention setting up a European Organization for Nuclear Research (CERN), approved last July by 12 Unesco Member States. The importance of CERN and the peaceful uses of atomic energy were dealt with in a major portion of the December 1953 issue of the Courier. Ratification by 7 states contributing 75 per cent of CERN'S budget will bring the Convention into force.*

*The European Organization for Nuclear Research was set up under Unesco's auspices last year to proceed with the construction in Geneva of an international laboratory for nuclear research and to develop co-operation between existing laboratories in theoretical studies. The research will be of a non-military nature and none of it will be secret.*



HELP HAS NO NATIONALITY. — The International Work Camp Movement is growing. Volunteers are now active in the Greek Ionian islands (photo) struck by earthquakes last August and in the Netherlands following last year's floods. Others are at work on projects in India, Pakistan, Algeria, Italy and elsewhere. Seventy organizations, whose work was co-ordinated by Unesco after the last war, now sponsor the movement in 35 countries.

**MEXICAN LOUD SPEAKERS:** Mexico has launched a scheme to develop audio-visual aids for class use. Every school will have a projector and radio by 1955 according to the plan.

★ **CINEMAS ON WHEELS:** *Mobile cinemas now pay regular calls to seven hundred villages in Norway. Twenty-eight of these are touring the countryside permanently, four by boat and the others by car. In two years* 1,200,000 *people have attended* 20,000 *shows.*

**TRANSLATION ACADEMY:** The State of Madhya Pradesh, in India, has decided to set up a translation academy which will translate important books from other languages into Hindi and Marathi. A sum of 100,000 Rupees (about $20,000) has been set aside for the project from state funds.

★ **FILM HISTORY:** *As part of its Fourth Centenary celebrations, Sao Paulo is now holding an international Film Festival. Unesco is participating with a photographic exhibition tracing the history of the cinema from its first intimation, in the drawings of Leonardo da Vinci, to its latest manifestation in the cinemascope, invented by Professor Henri Chrétien. Publications connected with Unesco's programme for films are being displayed at the exhibit. A selection of films from many countries is being shown during the Festival week, and the Unesco film "World without End" is included in the programme.*

---

*Unesco's National Distributors from whom the English edition of THE COURIER can be obtained are listed below. Other Unesco Distributors are listed in the French and Spanish editions of THE COURIER.*

★

## NATIONAL DISTRIBUTORS

**Australia** : Oxford University Press, 346, Little Collins Street, Melbourne.
**Austria** : Wilhelm Frick Verlag, 27, Graben, Vienna I.
**Burma** : Burma Educational Bookshop, 551-3 Merchant Street, P.O. Box 222, Rangoon.
**Canada** : University of Toronto Press, Toronto.
**Ceylon** : Lake House Bookshop, The Associated Newspapers of Ceylon, Ltd., Colombo I.
**Cyprus** : M. E. Constantinides, P.O.B. 473, Nicosia.
**Denmark** : Ejnar Munksgaard Ltd., 6 Norregade, Copenhagen.
**Egypt** : La Renaissance d'Egypte, 9, Adly Pasha Street, Cairo.
**Finland** : Akateeminen Kirjakauppa 2, Keskuskatu, Helsinki.
**Formosa** : The World Book Company Ltd., 99, Chung King South Rd, Section I, Taipeh.
**France** : Sales Division, Unesco, 19, Avenue Kléber, Paris-16e.
**Germany** : Unesco Vertrieb für Deutschland, R. Oldenbourg, München.
**Greece** : Elefthéroudakis, Librairie Internationale, Athens.
**Hong Kong** : Swindon Book Co., 25 Nathan Road, Kowloon.
**India** : Orient Longmans Ltd. Bombay, Calcutta, Madras : sub-depots : Oxford Book & Stationery Co., Scindia House, New Delhi; Rajkamal Publications Ltd., Himalaya House, Bombay 7.
**Indonesia** : G.C.T. van Dorp & Co. NV., Djalan Nusantara, 22, Djakarta.
**Iraq** : McKenzie's Bookshop, Baghdad.
**Israel** : Blumstein's Bookstores Ltd., 35, Allenby Road, Tel-Aviv.
**Jamaica** : Sangster's Book Room, 99, Harbour Street, Kingston; Knox Educational Services, Spaldings.
**Japan** : Maruzen Co, Inc., 6 Tori-Nichome, Nihonbashi, Tokyo.
**Jordan** : J.I. Bahous and Co., Dar-Ul-Kutub, Salt Road, Amman.
**Malayan Federation and Singapore** : Peter Chong and Co., P.O. Box 135, Singapore.
**Malta** : Sapienza's Library, 26, Kingsway, Valletta.
**Netherlands** : N. V. Martinus Nijhoff, Lange Voorhout 9, The Hague.
**New Zealand** : Unesco Publications Centre, 7 De Lacy Street, Dunedin, N. E. 2.
**Nigeria** : C.M.S. Bookshop, P.O. Box 174, Lagos.
**Norway** : A/S Bokh jornet, Stortingsplass 7, Oslo.
**Pakistan** : Ferflzsons Ltd., Karachi, Lahore, Peshawar.
**Philippines** : Philippine Education Co., Inc., 1104 Castillejos, Quiapo, Manila.
**Surinam** : Radhakishun and Company Ltd., (Book Dept.), Watermolenstraat 36, Paramaribo.
**Sweden** : A.B.C.E. Friztes Kungl. Hovbokhandel Fredsgatan 2, Stockholm 16.
**Thailand** : Suksapan Panit, Arkarn 9, Rajdamnern Avenue, Bangkok.
**Union of South Africa** : Van Schaik's Bookstore, Ltd., P.O. Box 724, Pretoria.
**United Kingdom** : H.M. Stationery Office, P.O. Box 569, London, S.E.I.
**U.S.A.** : Columbia University Press, 2960 Broadway, New York.

# SUBSCRIBED YET ?

Take advantage NOW of our new reduced rates for a year's subscription : 6/- instead of 10/6 ; $1.50 instead of $2.00 ; 300 francs instead of 500 fr.

The COURIER is a non-profit publication of Unesco with regular readers in more than 70 countries. It seeks to serve as a window opening on the world of education, science and culture through which the schoolteacher in particular and other readers in general can look out on to wide global horizons. Each month it presents by text and image, features which are both informative and thought-provoking, and devotes a section to an authoritative treatment of an important world problem and shows how it is being dealt with nationally and internationally.

Some themes recently studied in The Courier : The Jigsaw Pattern of the World's Languages and New Techniques in Foreign Language Teaching; Peaceful Uses of Atomic Energy; Children's Art and Education; The Fraud of Racial Doctrines; Public Libraries and Education; Pushing Back the World's Desert Frontiers; TV — A Chance and a Challenge for Education; Geography Teaching and International Understanding; World Paper Famine; Cinema and International Understanding.

GROUP SUBSCRIPTIONS : Special group subscription rates are available for teachers, students and educational bodies for copies supplied to one address at the following discounts : 25 copies — 5 %; 50 copies — 10 %; 100 copies — 15 %; 200 copies — 20 %.

NOTE : Subscriptions to The Courier can be paid in local currencies to Unesco National Distributors.

# THE SAME STREET AFTER 50 YEARS

This is how one of the main streets in Sao Paulo, Brazil, looked in 1900 and how it looked in 195
The phenomenal growth of Sao Paulo—probably the fastest growing city in the world—is now fai
well known. What is relatively less known is the amazing increase in the number of cities all ov
the world in the past 150 years. For a story of this remarkable growth and a series of hither
unpublished maps on this subject, see centre page. (Photos copyright "O Estado de Sao Paulo"